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The Living Church.

SATURDAY, SEPT. 27, 1890.

PROMISES.

BY S. ELGAR BENET.

What comfort dost thou take, O soul of mine,
When thou art worn because life's path is steep—
What words bless thee with prescience all divine?
"He giveth His beloved sleep."
Yea, Blessed One, for this, Thine own, Thy best,
We thank Thee, all content to leave the rest
With Thee, and even now 'neath stormy skies,
We breathe that peace of Thine which never dies.

What comfort dost thou take, O troubled one,
When thou dost weep in loneliness and fears,
For that the pain of life is never done?
"And God shall wipe away all tears."
O, sacred tears, the last upon thy face,
Forever wiped away by God's own grace!
Rain, thankful tears! I know there comes a day
When His own hand shall wipe ye all away.

THE Bishopric of Zululand is still vacant, as Archdeacon Gibson to whom it was offered, has declined the appointment, owing, it is said, to his ill-health.

A STEAMER bound for the West coast of Africa, from England, had on board fourteen missionaries, 460 tons of gunpowder, eleven cases of gin, and 10,000 casks of rum.

THOUGH the date has not been officially designated, it is expected that Dr. Atwill will be consecrated Bishop of West Missouri on Tuesday, October 14, at Trinity church, Toledo, Ohio. Bishop Tuttle is to be consecrator, and Bishop Leonard, of Ohio, will preach the sermon. Bishop Gillespie, Bishop Worthington, and other bishops will be present.

WE are glad to note that there is a prospect of saving some of the "Big Trees" of California, to which we recently referred. *The Independent* is authority for the statement that Secretary Noble has withdrawn from sale three sections of land in Visalia, on which is a fine forest of the mammoth tree of California—*Sequoia gigantea*. Some of these are of extra size even for mammoths. A few are reported forty feet round and four hundred feet high.

THE Shaftesbury Theatre, in London, presented a novel appearance one day last month, when the audience was entirely clerical, with a sprinkling of ladies. Mr. Willard, the manager, sent out invitations to the clergymen and ministers of London, for a private performance of the play, "Judah," and some twelve hundred took advantage of the opportunity of seeing one of the most powerful dramas that has been produced for a long time.

THE local committee on hospitality, preparing for the missionary council at Pittsburgh, would like to hear promptly from every person not yet heard from, intending to be present at the sessions of the council, whether bishop, clergyman, or layman, whether a member of the council or not, officers and members of the Woman's Auxiliary, etc., in order that to each one purposing to attend, there may be sent notice with regard to reduced railroad fares, and also that for the delegates to the council, proper arrangements can be made for luncheon, hotel accommodation, or other hospitality. No arrangements will be made for any who fail to send their names before the 10th of October. Please address Mr. W. Howard Falkner, 140 Fifth ave., Pittsburgh, Pa.

BISHOP PADDOCK, of the jurisdiction of Washington, in addressing his annual convocation in June last, expressed the hope that the jurisdiction might be able to go before the General Convention of 1892, and ask to be admitted as a diocese. A committee of ten on the endowment of the diocese, met in Seattle, on July 17th, and took measures for raising $10,000 as soon as possible. A committee of ten to take steps toward the organization of the diocese of Washington met at the same time and place.

THE Bishop of Moray and Ross was told by an old man at Arpafeelie, lately, who heard it from his father, that in the days of old any persons connected with their Communion who desired to be fed with the Bread of Life, must perforce make midnight journeys to Fortrose, and there receive the Blessed Sacrament in the stillness of the night, returning home while yet none were aware of their absence. The changed and better condition is a token of God's goodness to the branch of His Holy Catholic Church in Scotland. Those were the days of persecution, when men dared not worship God before His holy altar. Now, however, God permitted them to meet as a Church, none daring to make afraid.

MR. DEPEW, responding to the welcome extended upon the occasion of his return from a foreign tour, illustrated the advantages of American railway enterprise as follows:

When I was at Verona I went into the market-place, and I found there beautiful peaches, selling at five for two cents. Twenty days before I had been in London, and a peach worth eating could not be had at less than twenty-five cents, and London and Verona are only 600 miles apart. The trouble is cost and facilities of transportation. Upon this table you have fruit from California, 3,000 miles away. It is an object lesson that tells the whole story between the enterprise and intelligence with which the American railway system is managed, and the ignorance with which the Governmental system of Europe is managed.

THE Bishop of Bedford (England) keeps a very watchful eye upon the clergy of his district. The London correspondent of the Manchester *Guardian* hears that on one occasion he sent for a well-known incumbent who is reported to have a fondness for busying himself in the management of almost all the great Church societies, and complained of the small congregations at his church. The incumbent shrugged his shoulders and asked what more he could do. The Bishop suggested that he should visit from house to house diligently for two hours every day. "But, my Lord," responded the astonished cleric, "what would become of my committees?" "I have nothing to do with that," the Bishop retorted; "you were not instituted to attend committees." This is only one instance of the way the Bishop has brushed up the clergy under his supervision all the way round.

FOR the information of contributors, we repeat that we do not, as a rule, acknowledge the receipt of copy. It involves too much correspondence. Besides, we cannot always decide at once whether space can be spared for publication. Under answers to correspondents are announced the titles of papers declined, as soon as practicable. If a contributor desires a personal acknowledgement, a stamped and addressed envelope should be enclosed. The name and address should always be written on the copy, and the title of the paper should always be given in correspondence referring to it. Copy is not preserved and returned unless especially requested.

SPECULATION is rife, says *The Church Review*, as to the prospects of the proposed new see of Birmingham and Coventry, now that the Bishop of Worcester has resigned. Had the Act constituting the bishopric been passed during the Bishop of Worcester's tenure of office, the proposed new see would have benefited to the extent of £800 per annum. As it is, it will entirely depend on the free will of his successor either to give up or to retain this sum. As one of our contemporaries truly remarks: "It is impossible that the Crown should make the fulfilment of the retiring diocesan's personal intention a condition of the next nomination, and the new bishop will be free to do as he pleases." But as it is extremely likely that, whoever the new bishop may be, he is pretty sure to be young and vigorous, the question remains whether he may not like to keep matters *in statu quo*, and that the Birmingham bishopric scheme may either lapse altogether or its realization be postponed indefinitely. It is true that as a middle course it has been suggested that the new bishop should express a desire that the scheme might remain in abeyance for two or three years, the subscribers being asked to keep alive their promises of contributions while the experiment of undivided administration was being tried.

THE most erroneous statements are often made respecting the endowments of the Church of England. The Parliamentary return of the revenues of the Church, moved for by the late Lord Addington in 1887, has just been published, and a Church contemporary thus sums up the return, so far as it is complete. The sums total of the returns are:

Episcopal Incomes of—	
Fifteen ancient sees –	£92,541
Six modern sees – –	16,029
Residences of twelve sees –	4,174
Chapter Incomes and Fabric Funds	211,562
Ecclesiastical Commission –	1,247,825
	£1,572,131

"If (continues our contemporary) the amounts appropriated to the bishops seem unreasonably large, it must be remembered that the gross incomes given are subject to heavy deductions for necessary expenses. To credit the bishops with their nominal incomes is very much like reckoning a commercial income by the returns instead of by the profits. Here are a few of the items which must in all fairness be deducted from episcopal revenues: Travelling and law expenses, private chaplains, hospitality, entertainment of ordinands, state and ecclesiastical fees, donations to Church work. We happen to know of one prelate at least who has had to practice the strictest economy, not even keeping a pony-carriage, in order to make both ends meet on a nominal income of £4,000 a year, and who has said that he was poorer as a bishop than he had been in his previous occupation. If a few bishops could be induced to publish balance sheets of income and expenditure, we think less would be said in future about the amount of their stipends. Knowing something of the expenses attached to all ecclesiastical dignities, we believe that at least half a million should be deducted for expenses from the above gross total."

IT is only within the last few years that the authorship of the several "Tracts for the Times," from the issue of the first number in 1833 to that of the last, No. 90, in 1841, has been so completely revealed as to leave the origin of only two of them unascertained. The death of Cardinal Newman seems an appropriate occasion for giving a renewed publicity to the particulars of the authorship of the famous series. Of these the late Cardinal Newman contributed no fewer than 27—Nos. 1, 2, 3, 6, 7, 8, 10, 11, 19, 20, 21, 31, 33, 34, 38, 41, 45, 47, 71, 73,75, 79, 82, 83, 85, 88, and 90, and, "with another," of No. 51. The Rev. John Keble contributed 12—Nos. 4, 12, 13, 22, 40, 43, 52, 54, 57, 60, 84, and 89. Dr. Pusey wrote eight tracts—Nos.18, 66, 67, 68, 69, 76, 77, and 81; and John William Bowden and Archdeacon Harrison contributed four each, their respective groups comprising the Nos. 5, 29, 30, and 56, and the Nos. 16, 17, 49, and 74. Richard Hurrell Froude, A. P. Perceval, and Isaac Williams were each the author of three of the Tracts, the number of those written by the first being 9, 59, and 63; by the second, 23, 35, and 36; and by Williams, 80, 86, and 87. One Tract each was contributed by Alfred Menzies, No.14; C. P. Eden, No. 32; R. F. Wilson, No. 57; and Henry Edward Manning (part only), No. 78. Nos. 24 and 25 were reprinted from Bishop Beveridge, and Nos. 26, 27, and 28 from Bishop Cosin. Twelve of the Tracts were reprints from Bishop Wilson—Nos. 37, 39, 42, 44, 46, 48, 50, 53, 55, 62, 65, and 70; whilst Nos. 64 and 72 were reprints respectively from Bishop Bull and Archdeacon Usher. The two tracts still remaining to be authenticated are Nos. 58 and 61, and their subjects are respectively, "On the Church as viewed by Faith and by the World," and "The Catholic Church a Witness against Illiberality."

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

At a meeting of the Standing Committee held last week, consent was given to the consecration of the Rev. Dr. Atwill as Bishop of West Missouri.

ENGLEWOOD.—Ground will be broken in a few days for the new church building for St. Bartholomew's. The site is at the north-west corner of Stewart ave. and Normal parkway. The project for a new church has been pushed with vigor by the rector, the Rev. B. F. Matrau, since his incumbency last spring, and the subscriptions are such as to assure the successful completion of the undertaking.

SYCAMORE.—The second year of Waterman Hall opened under the most auspicious circumstances. The additional buildings erected during the past summer have greatly improved the facilities for work, and provided room for 35 more pupils. The original building opened last September accommodated 45 boarding scholars, and were tested to their utmost capacity in the first year of the school's existence. To meet the demand for more room in every department, the trustees planned liberally, providing an appropriate music hall for instruction in instrumental and vocal music, and practice rooms for the 75 pupils, resident, and non-resident, in that department. The buildings are provided with every modern convenience, and are furnished with everything needful. Out of 45 old pupils, the roster contains the names of 39, while just the same number of new names are registered. The gratifying feature of this success of Waterman Hall is that it has met a want and entered on its own mission without conflicting with its older sisters, St. Mary's, Kemper Hall, and others. Bishop McLaren was present and greatly encouraged Dr. Fleetwood, and the officers and teachers, by his kind words and deeds, and delighted the girls by the fitting and happily chosen advice he gave.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The Bishop, together with his two daughters, arrived from Europe on Sunday, Sept. 14th, having visited Scotland, England, Switzerland, and the north of Italy. The party, however, made Switzerland their headquarters, visiting such places on the Continent as they were most interested in. The Bishop had a delightful time, and is in the best of health. He was impressed while in England with the activity of the English Church, and with the way in which it was making use of the lay element. He also observed that English Church people were much interested in the methods of American Church people. He was questioned a great deal by persons who seemed anxious to learn from his experience how their own methods could be improved. Every time he went to England he seemed to find an increased interest in American affairs. He first noticed the influence of this country on the hotels, and now he saw it everywhere and not least in social customs and forms of speech. He had even heard English people complain about the Americanizing of English society. The English newspapers gave much more of their space to the consideration of American affairs than formerly.

It is understood that the Rev. Marcus Rainsford, a brother of the Rev. Dr. Rainsford, is to assist the latter. He is a graduate of Cambridge, and curate of St. Matthew's, Brixton, London.

The corner-stone of the new St. Michael's church, at Amsterdam ave. and 99th st., will be laid by the Bishop on St. Michael's Day, Sept. 29th, at 4 o'clock P. M. Admission to the services in the church will be by card, which may be obtained by application to the rector, the Rev. T. M. Peters, S. T. D., 225 West 99th st.

The consecration of the new St. Andrew's church, at Fifth ave. and 127th st., will take place on St. Andrew's Day, Nov. 30th.

The diocesan convention will be held in Holy Trinity church 42nd st. running on Wednesday, Sept. 24th. In the evening the Bishop and Mrs. Potter will receive the clergy and delegates at 160 West 59th st.

On Saturday, Sept. 20th, the statue of Horace Greeley was unveiled in front of *The Tribune* building, the Bishop offering the prayer, and closing with the benediction. The address was made by Mr. Chauncey Depew.

The church of the Beloved Disciple, the Rev. Gregory S. Lines, rector, will be reopened on Friday evening, Sept. 26th, Bishop Potter preaching the sermon.

On the evening preceding, or Sept. 25th, the harvest home festival will be held in Christ church, Rye, the Rev. Dr. J. Wesley Brown, rector of St. Thomas', New York, delivering an address, and Archdeacon Van Kleeck intoning the service. A choir of 60 voices will assist in the service.

GENERAL THEOLOGICAL SEMINARY.—The seminary year opened on Wednesday, Sept. 17th, with the examination of applicants for admission. There were over 70 names on the list of candidates, and more than 60 of these were admitted. The present junior class is the largest that has ever been enrolled at the seminary. Every room in the spacious buildings is occupied. The two new dormitories, which will complete the east quadrangle, are far advanced in construction. Jarvis Hall, the dormitory facing 9th ave., has been completed, and is now occupied by the students. The Rev. Messrs. Goodwin, Matthews, Deuel, and Mr. I. P. Johnson, of last year's class, will take a post-graduate course at Oxford University.

It may be interesting to the friends of St. Stephen's College, Annandale, N. Y., to know that all her men applying for admission passed without conditions.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

THE BISHOP'S APPOINTMENTS.

OCTOBER.

1. St. Thomas' church, Baltimore Co., 11 A. M., service at re-opening of church; 4 P. M., evening service and Confirmation.
2. Washington, Commission for colored people.
5. A. M., St. John's, Ellicott City; P. M., Trinity, Howard Co.

CHARLES COUNTY.

7. Durham parish. 8, Port Tobacco.
9. William and Mary parish.
10. Trinity parish.
11. A. M., All Faith church; P. M., Charlotte Hall, chapel for colored people.
12. A. M. and P. M., Chaptico, King and Queen parish.

ST. MARY'S COUNTY.

13. St. Andrew's parish.
14. William and Mary parish.
15. St. Mary's City and St. Mary's chapel, "The Ridge."
19. A. M., Laurel; P. M., Beltsville.
21. Pittsburgh, missionary council.
22. Pittsburgh, House of Bishops.
26. A. M., Hyattsville; P. M., Bennings.
29. A. M., Mt. Airey, consecration; P. M., Linganore parish.

The Bishop has returned from Western Maryland. At Takoma, Montgomery Co., where a new congregation will soon be formed, the Bishop administered the rite of Confirmation to a class of four persons. He confirmed four persons at St. Luke's church, Adamstown, Frederick Co., and consecrated St. Paul's church at Point of Rocks in the same county, a pretty brick church, and was assisted in the services by nine clergymen.

BALTIMORE.—The Bishop has placed the Rev. A. D. Meares permanently in charge of the chapel of the Holy Evangelists, Glyndon. The contract for erecting All Saints' church has been awarded to Messrs. Caron and Cook, builders. The new church is to be built at the expense of Mr. Wm. Keyser as a memorial of his mother, and will be given to Reisterstown parish as the parish church, the two chapels here now being too small. It will be built of graystone, and the object is to have it ready for the laying of the corner-stone on November 1, All Saints' day.

ANNAPOLIS.—All Saints' chapel at Annapolis Junction was dedicated by the Bishop, on September 11th. The Rev. Robert A. Mayo, of Baltimore, preached the sermon. Two ladies and four gentlemen were confirmed by the Bishop. The building was begun last spring. It is a pretty frame Gothic structure and is built of wood. Its dimensions are 40x31 feet with a seating capacity for 200, and cost $1,800. There are two memorial windows in the chancel. The seats and chancel furniture are of oak, the interior being finished in North Carolina pine. The Rev. Thomas A. Johnstone is the rector.

OWENSVILLE.—On Sunday morning, Sept. 7th, the Bishop preached and confirmed a class of five persons in Christ church, and preached an appropriate and able sermon. A very large congregation was present.

SOLOMON'S ISLAND.—The Bishop dedicated the chapel on this island, Sept. 4th. The services were interesting and attracted quite a large congregation.

DAVIDSONVILLE.—A class of 11 persons were confirmed by the Bishop in All Hallow's chapel. He also preached a sermon which was much enjoyed by those in attendance. In this parish a chapter of the Brotherhood and Sisterhood has been established for work among the colored people.

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

The Bishop spent last Sunday at St. James', Lewistown, and on the day following visited St. Mary's and St. Alban's Schools, Knoxville. The former has opened with every room engaged and pupils waiting for entrance; the latter, with twenty boarding pupils and twenty-five day scholars. The Standing Committee has signed the testimonials of the Bishop-elect of West Missouri. The Rev. R. F. Sweet has returned from a visit to England and resumed his work in Trinity church, Rock Island. The Rev. Dr. Rudd has officiated for him during his absence.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

The 53rd annual council opened at Niagara Falls, Sept. 16th, in St. Peter's church, with a large attendance of the clergy and laity of the diocese. Bishop Coxe was ill on Monday, and it was feared, would not be able to come, but the opening day found him in better health. At 3 P. M., the meetings of the various deaneries were held. The business transacted was of a routine character. The council was then opened, the service of choral Evening Prayer preceding the business session. No business of importance was done at the afternoon session. The council re-assembled at 7:30 P. M., and first listened to encouraging reports from the deaneries, read by the Rev. Dr. Van Dyck of the deanery of Buffalo, the Rev. P. R. Cushing of the deanery of Batavia, the Rev. A. R. Sloan of the deanery of Rochester, and the Rev. Dr. Rankin of the deanery of Geneva. Bishop Coxe then read his pastoral address. In speaking of the deaths among the clergy and laity during the year, he referred feelingly to the late Rev. Dr. Van Bokkelen, of Buffalo. He said the diocese was in some respects visibly improving almost everywhere. He emphasized the need of lay readers. They should number twice as many as the clergy. Touching upon the subject of marriage and divorce, he said some strong things in disapproval of the growing tendency to disregard the sacred nature of the marriage contract. Next he took up the subject of Jesuit interference in legislation. He said he was weary beyond expression of the attacks made upon the common schools by the religious body drawing its inspiration from Rome. That the foreigners of this Church should come here and arraign our public schools as godless was such an outrage as our American citizens ought not to endure. He quoted the words of a Roman Catholic priest who said there would never be a division of the public funds in favor of any religious body, and he said this should be the attitude of every patriotic member of the Church. Let them all resolve to be Americans first, and to forswear all interference from Rome. But the Jesuit body at Washington, organized under the name of a university, had subverted the rights of the American people by controlling legislation to get an appropriation of $350,000 for their Indian missions, while the Indian missions of all the other Christian bodies put together only got $150,000. In this part of his address the Bishop spoke with great energy. Bishop Coxe begged the members of his diocese to be Christians of conscience at the ballot box. He approved the movement in New York in the direction of municipal reform. He then spoke of the late Cardinal Newman.

The committee on the administration of the episcopate next reported through the Rev. Dr. Anstice of Rochester. To it had been referred the question of how the Bishop's labors should be lightened. With respect to a division of the diocese, it was the judgment of the committee that the time was not yet ripe for such a step. The device of an assistant bishop was not considered wise, from the fact that the health of the present diocesan was not such as the canon intended in the creation of an assistant, and because it would be difficult to secure a man of the character and calibre required in the future Bishop of Western New York to accept the subordinate office with its existing limitations. Missionary needs, too, could be better met in another way. The committee advocated the Bishop's calling to his aid brother bishops when needed, and the provision of a fund for that purpose; also the division of the diocese into two archdeaconries, with two archdeacons vested by the Bishop with appropriate powers to carry on the missionary work.

Wednesday, there was at 7 A. M., celebration of the Holy Communion; 10 A. M., Morning Prayer and sermon, followed by the business session.

A resolution was adopted authorizing Bishop Coxe to call on any one whose services he might require, and appropriating $500 for the expenses thus incurred. A committee was appointed to inquire into the expediency, and if found advisable to present at the next council of the diocese a scheme for dividing the diocese. This committee was composed of four clergymen and six laymen. A resolution was passed providing for the appointment and maintainance of a missionary in this diocese.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

GETTYSBURG.—The chapel of "the Prince of Peace" is to be removed to the site of the new memorial church of the same name, the lot upon which the chapel now stands being offered for sale. In this stronghold of Lutheranism, where there is a flourishing college and a theological seminary, the Rev. Mr. Ege has done much to remove prejudice and opposition to the Church and her orderly services. He has built up a day and boarding school as a nucleus for better and permanent things, which for the third year, has out-grown its first accommodation and goes into larger. The school is making a good impression on the community and will soon be an important adjunct to the successful work of the new church. The rector is exceedingly anxious to secure for the school a very eligible site, a portion of East Cemetery Hill, and now for sale. It contains seven acres of land and the house in which he resides, $4,000 being the moderate sum which will purchase this beautiful and commanding location. The church of the "Prince of Peace" was devised and projected as a "national memorial" of the heroes of this and other battlefields. A contract is just now about completed which represents an expenditure, made and paid, of $10,000 to this stage, and it is hoped that a contract now ready on another stage for $2,500 can be made and completed before the winter. The memorial stones, about 200 of which have been donated from as many different sources, are all to be honored on the inner walls of Monumental tower and other effective portions of the interior, while there is ample scope in window, niche, pillar, chancel, and general interior appointments, for many and

appropriate memorial gifts. During his two years' incumbency here, the Rev. Mr. Ege has demonstrated the fact that, properly sustained, according to pledges made at the time of his coming here from Germantown, the school and Church can be successfully planted in this Lutheran soil, and all pledges and promises regarding the "National Memorial church" fully and happily fulfilled. Among the laity the parish has the wise counsel and efficient support of the Hon. Wm. McClean, President Judge of this and an adjoining county, to which honorable position he has been elected for successive terms.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

SEWANEE.—The corner stone of the Walsh Memorial Building at the University of the South, was laid on the 18th inst., with much ceremony. This building, the first of a group which it has been decided to erect, is the gift of Col. Walsh, of Louisiana. A long procession, headed by the vested choir of St. Augustine's chapel and brought up by the vice-chancellor and chancellor of the University in their official robes, moved slowly from the chapel to the site of the building, singing "The Church's One Foundation." After Psalms and prayers, the vice-chancellor, the Rev. T. F. Gailor, placed within the stone a number of documents and the usual newspapers and coins, and the venerable chancellor, the Rt. Rev. Alex. Gregg, D.D., laid the stone with the customary formalities. Then followed addresses. Major Fairbanks, of Florida, one of the original trustees of the University, sketched the history of the institution since its foundation in 1858; the ravages of the war, which swept away its promised endowment of three million dollars; the actual beginning of a school upon the mountain in 1868; the sure but steady growth and development, until its present enrollment of 300 students was reached; the five other corner stones at the laying of which he had assisted here; and the bright prospects which now stretch before the University. Mr. Silas McBee, the main architect of the noble pile of Gothic buildings which in the future will grace Sewanee, and the indefatigable agent of the Alumni Endowment Fund, then adddressed the assembly. Dr. Gray, of Nashville, also spoke. The procession then re-formed and returned to the chapel, singing, "All hail the power of Jesus' Name." There were present besides the students, professors, and residents, the Bishop of Texas, the Bishop of Tennessee, the Bishop of Louisiana, and a large number of clerical and lay visitors.

SOUTH PITTSBURGH.—The closing services of the rectorship of the Rev. Jos. H. B. Blacklock took place in Christ church on Sunday, Aug. 31st, and were very largely attended. During his short rectorship of three and a half years, the Church here has made great progress. A rectory has been built costing $1300, and a tower added to the church at a cost of $500; while his efforts for Church education have resulted in the building of an $800 school-room in which a Church day school and a night school for boys are conducted. His wise administration has harmonized and unified the parish whilst his pastoral guidance has secured the confidence of his people and the esteem of the various sects. Mr. Blacklock has gone to Chattanooga to undertake an arduous mission work, but though his flock regret to part with him, they do so with confidence in his ability to continue his success in a larger sphere.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

The Eastern Convocation have made this change in Article III, of their constitution, so as to include the membership of the laity, and the article as altered reads:

Membership in this convocation shall comprise the clergy of Essex and Middlesex counties, and such of the clergy of Suffolk county as may desire to be connected with it, and are not members of any other convocation; together with one layman from each parish or mission station so represented, recognized by the rector or minister in charge.

The convocation will meet at Winchester, Tuesday, Oct. 7th.

BOSTON.—It is now definitely known that Father Osborne will not return to Boston, but take up the work of the Order in South Africa. This is a step which will be regretted universally, as his popularity and aggressive spirit in charitable work went beyond the domain of the Church's limits. His activity in the associated charities was well-known and his pleas in behalf of the unfortunate as well as the poor, made him eagerly sought for at all public occasions, where their interests were concerned.

CHESTNUT HILL.—Some unknown benefactor of St. Andrew's church, has presented the parish with 17,000 feet of land on Hammond st., for a site for the new church building. Towards the erection of a rectory the sum of $2,250 has already been given. At a late meeting of the parishioners it was voted to change the name of the parish to church of Redeemer.

DORCHESTER.—The Rev. Arthur Wright has resigned the rectorship of St. Anne's, and will remove to Connecticut.

LEE.—The Rev. Preston Barr has resigned St. George's church, and accepted the charge of a parish in Maine.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

EPISCOPAL APPOINTMENTS.

SEPTEMBER.

28. A.M., St. John's, Pequea; P.M., Mission, Parkesburg.

OCTOBER.

5. A.M., St. Martin's, Oak Lane; evening, St. Mary's, Ardmore.
12. A.M., St. John's, New London; evening, Advent, Kennett Square.
19. A.M., St. Mary's, Warwick; P.M., St. Mark's, Honeybrook.
21. Missionary Council, Pittsburgh.
26. A.M., Calvary, Rockdale; evening, church of the Saviour. Sermon by the Rev. Dr. Eccleston, in memory of the Rev. Dr. Goodwin.

NOVEMBER.

2. A. M., St. David's, Radnor; P. M., Good Samaritan, Paoli.
9. A.M., St. James', Perkiomen; P.M., St. Paul's, Upper Providence.
16. A.M., St. John's, Concord; P.M., St. Luke's, Chadd's Ford.
23. A.M., St. Peter's, Great Valley; P.M., St. Paul's, West Whiteland.
30. Philadelphia: A.M., Advent; eve'g, St. Jude's.

After an absence of a little more than two months Bishop Whitaker returned on Monday in the British Princess from his vacation tour on the continent of Europe and in England. He is in the best of health and spirits, having obtained that for which he went, as he said, a thorough rest. He visited Switzerland, Belgium, Paris, and London. He was accompanied by Mrs. Whitaker. They spent about 25 days on the ocean.

The Rev. Thomas R. List, rector of the church of the Redemption, Fairmount, has returned from his European tour. A very cordial reception was given him on Wednesday evening, Sept. 17, by his congregation, a feature of the occasion being the music rendered by the Young Peoples' Guild. Mr. List was on board the City of Rome when she struck the Fastnet Rock.

PHILADELPHIA—Most of the funds needed for the erection of the parish building of the church of the Advent are in hand, and the work of tearing down the old house the place of which it is to occupy, is almost completed. The new structure will be quite ornamental in appearance, having a bold entrance with high Gothic windows and roof. There will be two entrances on the side whereby processions may pass from it into the church. It will be three stories in height. In the basement will be a complete gymnasium, the first floor will have bath and toilet-rooms, as well as class and guild rooms, while the main audience room which can be used as a chapel, will be on the second floor. The third will be devoted to the use of the sexton. The Rev. R. Bowden Shepherd is the rector; William H. Decker is the architect. The work will be rapidly pushed to completion.

The Rev. Edmund Banks Smith who was ordained priest two years ago, and who has spent the past year in Europe, has by the vestry of St. Timothy's church, Roxborough, been elected assistant minister of that parish, to succeed the Rev. C. N. F. Jeffery, who is archdeacon in North Carolina.

The Rev. Samuel Snelling who has for some time been in charge of St. Paul's mission of St. James' church, has entered upon his duties as the rector of St. Thomas' church, Whitemarsh, Montgomery Co., Penna.

The work of the endowment of the free beds in the Male Consumptive Department of the City Mission work at the House of Mercy, 411 Spruce st., has been begun by the taking of the first free bed in the name of the church of St. Martin's-in-the-Fields, Wissahickon Heights.

The foundation of the massive tower of the church of the Advocate has been finished and the work on the foundations of the church have been begun. This, when completed, will be one of the finest parish churches in the country, almost cathedral-like in its proportions. Its walls are to be strong enough to carry a vaulted roof should that be decided upon.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

HAMMOND.—St. Paul's mission has been organized a little more than two years. Sept. 22, 1888, the present missionary, the Rev. Robt. C. Wall, entered the field, and began work. It was strictly new ground. The first year $1,800 was raised, and $1,100 paid for lots on which to build a new church and rectory. The second year about the same amount was obtained, and while meeting contingent obligations in the mission, the people never failed to raise their quota for diocesan, domestic, and foreign missions, with other appeals for offerings of merciful ministration from various quarters of the Church. In addition to this they are now building a new mission church at a cost of $1,800, to be completed by All Saints' Day, Nov. 1st. During the intense heat of June and July, the missionary worked on until he had the work completed, and the contract let, and the men on the ground at work. In the past two years there has been raised in this poor mission $4,500. It began with six families, it has now more than 30; and with less than six communicants, it has now more than 40, and that number is rapidly increasing. In the above period 24 persons have been baptized, and 26 individuals prepared and presented to the Bishop for the apostolic rite of Confirmation. The foundations of the Church's work have been solidly and substantially laid, and there is not in the diocese a more prosperous and promising field to a faithful and persistent laborer than this new mission of the Church offers.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Statistics of the diocese, 1890: Clergymen canonically resident in the diocese, 103; churches, missions, and chapels, 123; parishes in union with the convention, 76; ordinations: priests, 3; candidates for Holy Orders, 11; postulants for Holy Orders, 7; lay readers, 58; Baptisms: children, 1,394, adults, 279, total, 1,673; confirmed, 919; marriages, 340; burials, 860; Sunday school teachers, 1,274; Sunday school scholars, 10,538; parish school teachers, 19; parish school scholars, 291; number of families, 6,823; number of confirmed persons, 13,700; communicants, present number, 12,549; total of contributions, $228,684.71.

ELIZABETH.—During the summer, extensive additions and repairs have been made to Christ church. A costly reredos of sculptured Caen stone has been erected by Mr. Chas. Townsend, in memory of his wife; the church has been entirely repaired and re-decorated; and a stone building connecting the church and rectory is in process of erection. It will contain sacristy and choir room on the first floor, and rector's library on the second floor. The decoration was done by Mr. E. J. N. Stent, and the cost has been borne by a parishioner whose name is modestly withheld. During the progress of the work the services have been held without interruption. The congregation worshipped in the church even when it was filled with scaffolding. The daily offices have been said either in the church or in the guild room, according to circumstances. The decoration is quiet in color, and rich in design. The prevailing colors in nave and transepts are shades of fawn and buff. The choir and sanctuary are richer, the dado being of a warm brown, the wall, vermillion, diapered with *fleurs de lys* and crowns in gold, the ceiling of buff, covered with elaborate designs in brown, dull red, and gold. The arches of the central tower are very ornate. But the crowning glory of the decoration is a monochrome fresco of the Crucifixion over the choir arch. The figures are life-size, Christ on the cross, with St. Mary and St. John on either side. The subject is treated conventionally, and expresses the act of Redemption, rather than the realistic Crucifixion. The picture was painted by M. Scharhelitz, a Belgian artist.

On the 15th Sunday after Trinity, Sept. 14, the new work was hallowed at the principal morning service. The Litany was sung, special suffrages being introduced for the purifying of the church, and prayers were said invoking God's blessing on the work. The choral celebration of the Eucharist followed, and a sermon was preached, explanatory of the work, and drawing lessons from it. The rector, the Rev. H. H. Oberly, M. A., was celebrant and preacher.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The Standing Committee held a meeting at Bishopstead on Tuesday, Sept. 11th, and recommended the following as candidates for Holy Orders: the Rev. William Morrison, formerly a Presbyterian minister, and Messrs. John Stockton Littell, Percival Cook Pyle, and John Charles Lewis. This is the largest number of candidates at any one time recommended in the diocese. Messrs. Littell and Pyle will go to the General Theological Seminary, New York; Messrs. Morrison and Lewis will study under the direction of Bishop Coleman. Consent was given to the consecration of the Rev. E. R. Atwill, D.D., Bishop-elect of West Missouri.

The Clerical Brotherhood resumed its monthly meetings on the second Tuesday in September, at Bishopstead. There were present 15 members; also the Rev. C. H. B. Turner, of Tyler, Texas. The routine business was gone through, after which the Bishop announced his intention of taking a two weeks' vacation, commencing Sept. 22nd. He also announced the receipt of a nucleus for a diocesan library in the presentation of some new and valuable books by the Rev. Dr. Breck. The Rev. Henry L. C. Braddon, of Delaware City, the appointed essayist, read a paper on "The Relation of the Clergy to Social Life." An interesting discussion on the subject followed. That chosen for the next meeting of the Brotherhood was "Preparation for Confirmation and First Communion." As the close of the meeting, the clergy were hospitably entertained by Mrs. Coleman.

The services held on Sunday afternoons by the Rev. J. H. Geare, rector of Trinity church, Milford, in the ship yard at Milford, draw an attendance of from 700 to 800 people. Holy Baptism has been administered to over 30 candidates since June 1st, many of which are the result of the open-air services.

An all-day open-air service was held at the old Christ church, Broad Creek, on Sept. 18th, the Bishop officiating. This venerable church was built before the Revolution. The altar is in the east end, whilst the pulpit and reading pew are in north end, and near the middle of the church. It is the annual custom of the old families to return once a year for worship at this old landmark. Very large congregations attended and much interest was manifested. The Bishop and a number of the clergy made addresses. The beautiful woods surrounding this rural edifice affords ample opportunity for an old-fashioned picnic between the services.

The rector of Immanuel church, New Castle, the Rev. P. B. Lightner, has been

preparing his people, by a careful course of instruction, for the Mission which is to be preached from Sept. 20th to 30th, by the Rev. G. A. Carstensen, of the Church Parochial Mission Society. A general invitation has been extended to everybody to any or all of the services, which will be held both afternoons and evenings on week-days.

Preparations are being made to hold a Harvest Home Festival in Delaware City, under the auspices of Christ church parish. The programme will be as follows: Eve of Feast of St. Michael and All Angels, Sept. 28th, Evening Prayer and Harvest thanksgiving address, with presentation of the funds towards the proposed parish house; Sept. 29th; celebration of the Holy Communion at 7:30 A.M.; Evening Prayer at 4:30 P.M., followed by the Harvest Thanksgiving Festival, which will be held in the rectory yard. It is the intention to make this festival but the initial one of such celebrations to be held annually in the parish. Entertainment for both body and mind will be prepared for all, the festival to close with the opening of the money jugs for the parish house fund.

Work has been commenced on a church at Clayton, which is now a mission of Smyrna.

A parish house is under way at Laurel.

The Rev. H. M. Bartlett has assumed charge of Christ church, Christiana Hundred, where a new rectory will soon be erected.

□A beginning of a diocesan libray has been made through several donations from the Rev. Charles Breck, D. D.

A parish house at Newark is nearly completed.

LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

DONALDSONVILLE.—In the church of the Ascension, on the 11th Sunday after Trinity, August 17th, immediately before the opening of Sunday school services, four of the children advanced to the altar rail, bearing in their hands an offering, in behalf of the Sunday school, of an altar cross, two altar vases, and a smaller vase for the credence, all of solid brass, and of very Churchly and beautiful design. The rector, the Rev. F. E. Evans, said the versicles, "Our help is in the Name," etc., and the form of offering of gifts to the church, as in "the Priest's Prayer Book." These beautiful and highly appropriate offerings are the fruit of much diligent work and constant perseverance on the part of the children of this parish, acting under the wise direction and with the efficient co-operation of their excellent superintendent, Miss Louise Hanson. The number of scholars does not exceed 15, and the offering did not interfere with their usual Lenten offering for the cause of domestic and foreign missions. They have also responded to other calls which have been made upon them. The cross and vases were selected from designs submitted by Messrs. Cox Sons, Buckley & Co.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

ST. LOUIS.—Sunday, September 14th, the Bishop laid the corner stone of St. Augustine's church, Benton, a suburb of this city. The united choirs of St. John's and Emmanuel churches, to the number of 60, preceded the Bishop and the clergy in the procession to the church lot. A large congregation had gathered all about, and as copies of the service were freely circulated, the responses were full and hearty. Addresses were made by the Bishop, and the Rev. Messrs. Miller, Elmer, and Green, and the whole service was marked by earnestness and enthusiasm. St. Augustine is a n ew mission, and is under the charge of the Rev. G. D. B. Miller. The church is a very modest building, but the payments will be all provided for by the time it is completed. Benton is growing rapidly, and the Church has done wisely in making a good start at this time.

COLUMBIA.—The addition of new transepts, at a cost of some $3,000, has been completed, and on Thursday last Bishop Tuttle held the opening service in the enlarged building. There were present, in addition to the rector, the Rev. Messrs. Gay, Matthews, and Short, the last-named preaching the sermon. Two persons were confirmed.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

The Bishop has just completed his visitation to the Franklin mission. On Saturday, the 6th morning service was held at St. John's, eight miles west of Franklin; the large and attentive congregation present seemed deeply interested, quite a number of persons—some of whom had come 45 miles—received the Holy Communion. On Sunday morning, the 7th service was held at St. Cyprian's, the faithful colored teacher was ordained to the diaconate, and six persons were confirmed. At 4 o'clock P. M., service was held at St. Agnes' church, Franklin, the large congregation filling even the vestry room and vacant space about the reading desk. Monday, an eight-mile journey was made to a very remote station at Cashier's Valley, where stands the chapel of the Good Shepherd. On Wednesday morning, at an early hour, the congregation began to assemble, coming on foot, on horseback, in buggies, and in ox wagons. Ten persons were confirmed, and 34 received the Holy Communion, and after the regular service five children were brought forward to receive Holy Baptism. At St. John's, the Sunday school superintendent has been appointed lay reader, the missionary being absent much of the time at other stations. At St. Cyprian's, in addition to a large Sunday school, there is a flourishing day school with an industrial department, the whole sustained by gifts from the faithful. The newly ordained deacon was licensed to preach, and will be quite an effective assistant. At Cashier's Valley also, there is a flourishing Sunday school and day school, the result of many prayers and much faithful effort; the teacher, a most zealous and many gifted man, was appointed lay reader. The school here is a most necessary and valued help, not only in training the young, but also in reaching the parents, many of whom can only be reached through the children. A school in connection with the work at St. John's and St. Agnes' would be very effective, but the experience of making "bricks without straw" is a warning against hopes and plans.

VIRGINIA.

FRANCIS MCN. WHITTLE, D.D., LL.D., Bishop.
ALFRED MAGILL RANDOLPH, D.D., Ass't Bishop.

The Rt. Rev. A. M. Randolph, D. D., Assistant Bishop of the diocese, administered the rite of Confirmation to a class of five candidates at Christ church, Luray, on Monday evening, the 15th inst.

SOUTH CAROLINA.

WM. B. W. HOWE, D.D., Bishop.

The annual report of the Church Associate Mission for Colored People, extending to the following congregations: St. Luke's church, Columbia; St. Mary's, Columbia; Saul and St. Stephen's, Wateree; St. Ann's, Lexington Co.; St. Phillip's, Littleton; St. Simon's, Allston, shows a total of families, 83; children, 250; souls, 344; communicants. 99; Baptisms, 67; Confirmations, 30; marriages, 2; burials, 12; services held—Sundays, 272, other days, 125; Holy Communion—public, 57, private, 5; Sunday schools—teachers, 25, pupils, 380; parish schools—teachers, 3, pupils, 320; amount contributed to the different Church funds, by the mission, $293.68; donations by Christian brethren to the work of the mission aggregates $1,961.15. The balance on hand for all purposes, of $287.04, will be far too small, even for the current expenses.

Connected with the Mission are the following general institutions: *The Associate Messenger*, published monthly, in the interests of the mission; the Convocation of the Church Associate Mission; St. Mary's Benevolent and Industrial Society; the Clarkson Memorial—a proposed Church home and training school for the people of the Church Association, at Saul chapel, Wateree Mission, Eastover; the Saltus Chapter of St. Andrew's Brotherhood. The Clarkson Memorial fund now amounts to about $500. There is a great need for the pushing of this institution. Homeless children, people old and helpless, and others in sore need, have often to be turned away. It is desired to establish, at a convenient place, in Columbia, a house of temporary refuge for persons discharged from the State Penitentiary, the larger number of whom are colored people. The comfort, to body and soul, of such a place suggests itself at once. The released prisoner often goes forth feeling, and having a right to feel, that no man cares for his soul, and so cares not for it himself. So, he goes again into sin and crime, and the last state of that man is generally worse than the first. It is noticeable, that many are returned a second and a third time, yea, even for a life time. The Rev. Edmund N. Joyner is the missionary in charge of this mission.

CHARLESTON.—The Ladies' Sewing Circle, of St. Mark's church, celebrated the 25th anniversary of its organization Sept. 9th, with a most beautiful service, largely musical. The rector delivered an address appropriate to the occasion from the text, "Better is the end of a thing than the beginning thereof." The circle was organized on the first Tuesday in September, 1865, with nearly all the female members of the congregation as members. Mrs. John Wilson was elected president, and Mrs. Lydia S. Frost, vice president, and they still fill their positions. Twenty-five years is a long time to hold such honorable positions and to manage affairs with so much discretion and success. There has been one change in the office of treasurer and one in that of secretary. Miss Mary M. DeReef is now both secretary and treasurer. The object of the organization is to assist the vestry in improving the church. They have raised and spent for the church more than $10,000 since the year 1865, and have also erected a monument to the memory of the Rev. J. B. Seabrook and one to the memory of the Rev. Thaddeus Saltus. Many of those who began with the organization have long since passed away to receive the rewards of their faithfulness upon earth. A few still remain and manifest their interest by being ever ready and willing to advance the cause of the Church. It is noteworthy that these women are all poor and work for a living. It shows what the women of the Church can do when they are determined.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

SARATOGA.—A very interesting service was that attended by the hotel employes in Bethesda church at 9:30 Sunday evening, Aug. 31st. There was a large assemblage, nearly 800 people. The service began with "Coronation" sung with majesty by the whole congregation. The Sentences, Lord's Prayer, and versicles followed, and a solo, "God in mercy." The lesson read was the story of the good Samaritan. An anthem, "Blue Galilee," was sung by the male quartet. The creeds and collects were said by the Rev. Mr. Hall, and an anthem, "I will praise thee," was sung by the mixed choir. Dr Carey after welcoming the congregation to this house of God after a year's absence, spoke upon the lesson of the good Samaritan in loving neighborliness. The story is told of St. John in his old age being carried with difficulty to the temple of Ephesus. His whole sermon was just "Little children, love one another." When they remonstrated with him and craved a longer sermon, he replied: "Live according to that and you will not ask more, for all Christian teaching is contained in that." The need of love between nations, and between men and brothers was briefly dwelt upon. The Rev. Dr. John Brown of St. Thomas', New York city, followed, speaking of God's love to man, following man in trials and sorrows, comprehending all things, and incomprehensible in its height and depth and richness. At the offertory, "Have mercy upon us," was sung by the mixed quartet. After the closing prayer and benediction, "Nearer, my God, to Thee" was sung by the congregation with wonderful volume and sweetness and power. Not only was it an interesting service, but very suggestive. This undertaking by the rector of Bethesda tends to the solution of many vexing problems. If such services, and the attitude they presuppose, were many and frequent, there would be no race question north or south.

MILWAUKEE.

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

KENOSHA.—The session of the Milwaukee Convocation, followed by the celebration of the semi-centennial of St. Matthew's parish, occupied the days between Sept. 17th and 21st. The opening service was on the evening of Wednesday, the 17th, Bishop Knight being preacher. Thursday was occupied with convocation business, including an address by the Rev. Dr. Royce, of Beloit. The dean of convocation, the Rev. Dr. Wright, being absent, the Rev. Dr. Ashley was called to the chair. The evening was devoted to historical reminiscences, in addresses by the Bishop, Mr. J. P. McGregor, of Milwaukee, Mr. Josiah Bond, of Kenosha, and others, and was closed by a delightful reception at the rectory. On Friday after Evensong, a sermon was delivered by the Rev. Charles Stanley Lester, rector of St. Paul's, Milwaukee. The Sunday services were largely attended. The Bishop of Mississippi had been expected to preach in the morning, but being unable to be present, the rector, the Rev. Harry Thompson, took his place. The evening sermon was delivered by Dean Williams, of the cathedral.

WILMOT.—Bishop Knight recently visited this little village, where there is a chapel built some years ago for the Church, but where no services have been held for over a year. The Bishop said Evensong and baptized four candidates.

THE OLD CATHOLIC CHURCHES.

The following is a translation of the joint declaration lately issued by the Old Catholic bishops of Holland, Germany, and Switzerland. It has already received the adhesion of Pfarrer Cech as Diocesan Administrator of the Austrian Old Catholics:

IN NOMINE SS. TRINITATIS.

Johannes Heykamp, Archbishop of Utrecht; Casparus Johannes Rinkel, Bishop of Haarlem; Cornelius Diependaal, Bishop of Deventer; Joseph Hubert Reinkens, Bishop of the Old Catholic Church of Germany; Eduard Herzog, Bishop of the Christian-Catholic Church of Switzerland, assembled in the archiepiscopal residence at Utrecht on the four-and-twentieth day of September, 1889, after invocation of the Holy Spirit, address the following declaration to the Catholic Church:

Being met together for conference in response to an invitation from the Archbishop of Utrecht, we have resolved for the future to hold consultations together from time to time on subjects of common interest, in conjunction with our assistants, councillors, and theologians. We regard it as fitting that at this our first meeting we should join in a brief declaration of the ecclesiastical principles on which we have hitherto exercised our episcopal office and shall continue to exercise it in the future, as in separate declarations we have repeatedly taken occasion to state.

1. We hold firmly to the ancient ecclesiastical rule formulated by Vincentius of Lerinum:

"*Id teneamus, quod ubique, quod semper, quod ab omnibus creditum est; hoc est etenim vere proprieque catholicum.*"

We, therefore, hold firmly to the faith of the ancient Church as expressed in the œcumenical creeds and in the universally acknowledged dogmatic decisions of the œcumenical councils of the undivided Church of the first 1,000 years.

2. We reject, as contradictory to the Faith of the ancient Church and destructive of its ancient constitution, the Vatican decrees of the 18th July, 1870, respecting the infallibility and universal episcopate or ecclesi-

astical omnipotence of the Roman Pope. But that does not hinder us from recognizing the historical primacy attributed by various œcumenical councils and the fathers of the early Church to the bishop of Rome as *primus inter pares*, which received the consent of the whole Church for the first 1,000 years.

3. We reject also as not grounded on holy Scripture or the tradition of the first centuries, the declaration of Pius IX, in 1854, regarding the Immaculate Conception of Mary.

4. Touching the other dogmatic decrees issued by the Romish Bishop in later times, the Bulls *Unigenitus*, *Auctorem Fidei*, the *Syllabus* of 1860, and so on, we reject them so far as they stand in opposition to the teaching of the ancient Church, and do not regard them as authoritative. Further, we renew all former protests which the ancient Catholic Church of Holland has already made against Rome.

5. We do not accept the Council of Trent in its decisions regarding discipline, and its dogmatic decisions we accept so far only as they agree with the teaching of the ancient Church.

6. Considering that the Holy Eucharist has ever formed the central point of divine service in the Catholic Church, we hold it to be our duty to declare that we adhere in all fidelity to the ancient Catholic faith regarding the Holy Sacrament of the altar believing that we receive the body and blood of our Lord Jesus Christ Himself under the forms of bread and wine. The celebration of the Eucharist in the Church is not a constant repetition or renewal of the atoning Sacrifice, which Christ once for all offered on the Cross; but its sacrificial character consists in its being the perpetual memorial of that Sacrifice and a real representation on earth of that one offering of Christ for the salvation of redeemed humanity, which, according to Heb. ix: 11, 12, is constantly presented by Christ in heaven, since He now appears in the presence of God for us (Heb. ix: 24.) Whilst this is the nature of the Eucharist in its relation to the Sacrifice of Christ, it is at the same time a holy sacrificial feast, in which the faithful who receive the body and blood of the Lord have fellowship one with another. 1 Cor. x: 17.

7. We hope that, through the efforts of theologians, a way may be found, while adhering to the Faith of the undivided Church, to reconcile the differences which have arisen since the division. We exhort the clergy under our jurisdiction, both in their sermons and their religious instruction, to emphasize as of chief importance the essential truths of the Christian Faith, which are accepted by the ecclesiastically separated confessions; in dealing with existing differences carefully to avoid any offences against truth and love; and as well by example as by precept to lead the members of our congregations to treat those who differ from them in a manner befitting the spirit of Jesus Christ, the common Redeemer of us all.

8. We believe that it is by holding firmly to the teaching of Jesus Christ, while rejecting all the errors that through human frailty have been mixed with it, as well as all ecclesiastical abuses and hierarchical ambitions, that we shall best counteract unbelief and that religious indifference which is the greatest evil of our time.

LETTERS TO THE EDITOR.

A SUGGESTION.

To the Editor of The Living Church:

In many of our churches there is a bulletin-board on which is displayed the numbers of the hymns which are to be sung. Would it not be helpful to have on the same board the place of the text?

From long observation and personal experience, I have been impressed with the fact that too often both the text and sermon go in at one ear and out at the other. "What a lovely discourse we had this morning." "We did indeed, what was the text?" "I declare I cannot recall it." "Well, what was the subject?" "I am forced to confess it has entirely gone from me! "

As we all know, in a large majority of the minds and hearts of Churchmen the liturgy occupies a more important place than does the sermon, and yet, as congregations generally consist of one-third worshippers, and two-thirds listeners, the preaching should by no means be undervalued.

W. J. BURGE.

Pawtuxet, R. I.

EUCHARISTIC AND VESPER LIGHTS.

To the Editor of The Living Church:

The distinction doubtless has arisen from the words used in the Injunction of Edward VI., that two lights were to be lighted on the high altar before—that is in the presence of—the Blessed Sacrament. But can it be shown that it was intended to *confine* their use to that purpose? Blunt says distinctly that the two lights were to be lighted at Vespers as well as at all Celebrations. And whether there are two or more lights on the altar, ought not *all* to be lighted at solemn Evensong, that we may have the symbol of light then, as well as at the Eucharist?

ANGLICANUS.

CELESTIAL BODIES.

To the Editor of The Living Church:

In the Manual of Christian Doctrine, edited by the Rev. Walker Gwynne, under lesson for twelfth Sunday after Trinity (middle grade) appear this question and answer:

Q. "In what do angels differ from men?"

A. "Angels have spirits only."

On what authority is this statement that angels have spirits only based? As the same statement is made in several Sunday school leaflets that I have seen, I would gladly know its authority.

Until I am satisfactorily corrected, I shall assert *au contraire* that angels have spirits and bodies, or spiritual bodies.

C. E. W.

THE CATHOLIC PLAN.

To the Editor of The Living Church:

I have just read the communication on "Ministerial Support" in your issue of the 23rd ult., by the Rev. Mr. Whitcombe, of Hamilton, Ont., and in most respects can heartily endorse it as a valuable contribution on a very important subject. He says: "There are two plans which are thoroughly Evangelical and Catholic, one is that the ministers of a given church live of the offerings made and placed on the altar of that church by the worshippers." This method may be the best attainable at present, but I cannot accept it as Catholic. Ministerial support on the congregational theory, in breaking the unity of the Lord's treasury, breaks the unity of the Church, is therefore schismatical and cannot be Catholic.

The method which he specifies as the other of the two plans, making the diocese, as such, responsible for the support of its clergy, is not schismatical, but, on the contrary, is based on the unity and commonness of Scriptural and Catholic Christianity, is the only true one, and the sooner we return to it the better.

ON THE WING.

Sept. 9, 1890.

"WINE IN THE HOLY COMMUNION."

To the Editor of The Living Church:

Your reference August 30th to the two sad cases of irreverence in the rejection of wine as one of the necessary elements in the Holy Communion, together with your correspondent's, H. B. Sparre, letter leads me to think that I can be of service to him and the rest of your readers, by referring them to the very thorough and able review of this whole subject, of what kind of wine was used at the Passover, and at the institution by our Blessed Lord of the Holy Sacrament.

This review was originally published in *The American Church Review*, article "Communion Wine," Vol. 45, page 317 (April, 1885), Vol. 46, page 127 (July, 1886), which was republished by the author, Prof. E. H. Jewett, General Theological Seminary, Chelsea Square, New York City, in pamphlet form.

It is very minute in tracing every conceivable point in the matter, and has been pronounced by competent authority as conclusive upon the subject. Therein your correspondent will find demonstrated that the same wine was used that "maketh glad the heart of man," which being abused or intemperately used, "biteth like a serpent and stingeth like an adder."

W. C. D.

THE AMERICAN SUNDAY SCHOOL MAGAZINE.

To the Editor of The Living Church:

Will you kindly allow me to say through your columns that I most heartily endorse what you say about the need of guarding the Sunday School against explaining away the words of the Bible and lessening the belief in the miraculous element in the Scriptures. As editor of "The American Church Sunday School Magazine," such care has been exercised that not a sentence in four years' teaching has been called in question by any scholar of repute. It is to be regretted that Professor Batten's statement was not qualified so as to show that he did not intend to impugn the reality of the pillar of fire and cloud, but it must be borne in mind that in condensed epitomes of suggestion, it is impossible to guard against the possibility of misconstruction. As an editor I am persuaded that no more was intended than the reference warrants, see Psalm lxxvii: 16—20. As God's presence at Sinai was accompanied by thunder and lightning, so at the crossing of the Red Sea the activity of the pillar of fire and of cloud was intensified to this degree. It was only on this construction that the sentence was admitted. That any petty censorship of condensed expressions should be exercised over the writings of the eminent scholars contributing to the magazine is as inconceivable to the editor as it would be insuffer able to his contributors. Prof. Batten is not the regular contributor to the teaching department. This office has been filled by Bishop Dudley and Professor Walpole, and every writer for the magazine understands that nothing except the explicit teaching of our standards is allowable. Even the reticence of the Prayer Book has been followed in the reserve with which disputed points are handled.

Knowing that you will take pleasure in not only guarding the Sunday school, but in protecting the magazine from the suspicion of lax administration, as a simple duty to a neighbor, I write this.

W. F. C. MORSELL.

"QUITE ENGLISH."

To the Editor of the Living Church:

Will you please answer your facetious correspondent from West Chester, N. Y., that it is not "quite English," as he supposes, "to sit during the singing of the anthems!" It is never done in the English Church by either the low or high Church parties. It is, as far as our own Church is concerned, purely an American custom. As we are being constantly twitted with "Anglo-mania" in our American Church, will you allow me to state what is "quite English" according to universal custom in the English Church.

(1.) It is "quite English" to stand during the singing of the anthem; (2) to sing the anthem after the third collect of both morning and evening services, and not at the offertory; (3) to stand during the collection of the offertory and not merely at the presentation; (4) not to speak of the evening collection as an "offertory," nor to present it as such; (5) always to recite the Nicene Creed in the Communion Office and nowhere else; (6) never to celebrate a marriage in a private dwelling; (7) never to say the Committal Service of the Burial Office except at the grave; (8) to stand during the exhortation at the Holy Communion; (9) never to have the Baptismal font at the same end of the church as the altar; (10) always to begin the Communion Office with initial prayer—the Lord's Prayer, said by the priest alone; (11) for the priest to require the marriage fee to be presented with the ring and not to allow himself to be "tipped" like a clerk or sexton; (12) not to leave the sign of the cross optional at Baptism; (13) to require all Christian women after child-birth to be "churched"; (14) to have the lectern in the centre of the church at foot of the chancel steps just where the ambo of his ancient church stood, according to Eusebius; (15) not to sing solos (as sweet lullabies) at funerals, but to sin "Jesus lives," at the grave; (16) not have quartette choirs, such choirs b n essentially American.

With regard to the anthem. There ar reasons in favor of the congregation being seated during the anthem when it is not sung as an Introit to the Communion Office, but that it is "quite English," as your correspondent seems to imply, is certainly not one of the reasons. As Bishop Coxe so admirably points out in THE LIVING CHURCH, we are to be congratulated on the apparent desire of the clergy of the American Church to return to the ancient and time-honored practices of the English Church. Let no clergyman of our American Church charge us with being Anglo-maniacs because we wish to adopt the customs of the English Church and to avoid those of American Puritanism.

THOMAS P. HUGHES.

"CHURCH GOING IN GREAT CITIES."

To the Editor of The Living Church:

Several years ago the present Lord Bishop of Nova Scotia said to the writer: "When we see our Roman brethren filling their churches three, four, and often five times a Sunday with different congregations, I do not see why we should be content to fill them once in the morning, and get a scattering congregation made up largely of the same people at some time later in the day, especially when (as is the case with many a city parish) the actual communicants if all present would completely exhaust the seating capacity of the building. The fact is that the old plan of 'Great Gun and Tame Levite' is played out. What we need, if our city parishes are ever to do the work they ought to be doing, is something in the line of associate work. Now, for example, if I were rector of St.——'s parish, this is what I would do: I would secure the services of three active, promising young men, the best that could be got, of varying gifts but sufficiently at one to work together in harmony. The Sunday calendar would be as follows: 8 A. M., Holy Communion; 9 A. M., Sunday School; 10 A. M., Morning Prayer and sermon; 11 A. M., Holy Communion and sermon; 3 P. M., Litany and sermon; 7.30 P. M., Evening Prayer and sermon. We would divide up the work between us, and each man would practically have his own congregation. I believe that in this way we should reach five times the number of people that we now do and at very little increase of expenditure."

Now, of course, the adoption of such a plan demands much besides money. There is required on the part of the priest the giving up not only of personal whims, but also of ambition to shine as a "star," and the invincible conviction that he has but one Master and Employer, the Lord Jesus Christ.

It is necessary that the people, or their representatives, the wardens and vestry, should really regard the church building as "the House of God" to which He, the Sole Owner and Host, bids them because all are equally bidden; should not forget that the sentence of consecration is a deed of transfer of property as absolute as any that can be made, and should be as honest with God in the matter as they expect and require others to be with them.

Finally and above all, there is demanded of both priest and people a thorough-going recognition of the fact that this Church of ours is not truly Catholic and never will be so until by both it is regarded as a net rather than as a federation of select religious clubs.

Far-reaching as these and many other cognate demands are, indications go to show that the adoption of the foregoing policy is only a question of time. What parish in "the progressive West" is alive and brave enough to take the lead in the matter?

BONIFACE.

The Living Church.

Chicago, Saturday, Sept. 27, 1890.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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A TENTH edition of the celebrated volume entitled *Lux Mundi* has just been issued in England. This edition contains some important additions besides the notes to the essay on inspiration in explanation of some of the difficulties of that paper. There is now a new preface of which some twenty pages are devoted to a defence and further explanation of the essay on inspiration. An appendix has also been added upon "The Christian Doctrine of Sin." Of these the preface will undoubtedly be read with eager interest as furnishing another valuable contribution to a discussion which touches upon the shape that the hostile attack upon Christianity has assumed in the hands of some of the most learned and trenchant antagonists with which the Church has had to deal for many a year. This attack is eminently practical in its character based as it is upon real or supposed discoveries in Biblical criticism. Gore's essay on inspiration to which we have given some attention in our columns of late, pursues a method which has been characterized as "taking the bull by the horns," a process in which every one acknowledges the extreme probability that the bull will come off victorious. If, however, Mr. Gore's position (with the explanations which he now proposes), is capable of being adopted as a practicable basis of defence, it may be asserted that it leaves but little to be feared from Old Testament criticism in so far as it is pure criticism and not the fruits of philosophical assumption.

UPON the point for which he has been chiefly criticised, Mr. Gore in his new preface has the following:

> I wish to express my sincere regret that I should have written so briefly in my essay as to lay myself open to be misunderstood to suggest our Lord's fallibility as a teacher. I trust that the passage as it has stood since the fourth edition, will be at least recognized as plain in its meaning and theologically innocent. I must ask leave to defer to another occasion the fuller discussion of this important subject in connection with the doctrine of the Person of Christ. Meanwhile, I would suggest that the longer one thinks of it, the more apparent it will become that any hypothesis as to the origin of any one book of the Old Testament, which is consistent with a belief in its inspiration, must be consistent also with our Lord's having given it His authorization. If His Spirit could inspire it, He, in that Spirit, could give it His recognition—His recognition, that is to say, in regard to its spiritual function and character. Thus, as we scan carefully our Lord's use of the Old Testament books, we are surely struck with the fact that nothing in His use of them depends upon questions of authorship or date; He appeals to them in that spiritual aspect which abides through all changes of literary theory, their testimony to the Christ: "Search the Scriptures . . . . they are they which testify of Me."

This is in accordance with what we have already insisted upon in these columns, that critical questions relating to date, authorship, character of contents, etc., do not, except in special instances, where certain claims are made in the composition itself, affect the question of inspiration or canonicity. We accept the books of the Old and New Testaments as the inspired Word of God, not because we know who wrote them, but because Christ and His Church have so certified them to us.

UPON the subject of New Testament criticism and its results, we have the following important statement:

> Our New Testament documents have passed through a critical sifting and analysis of the most trenchant and thorough sort in the fifty years that lie behind us. From such sifting we are learning much about the process through which they took their present shape. But in all that is material we feel that this critical investigation has only re-assured us in asserting the historical truth of the records on which our Christian faith rests. This re-assurance has been both as to the substance and as to the quality of the original apostolic testimony to Christ. As to its substance, because the critical investigation justifies us in the confident assertion, more confident as the investigation has been more thorough than ever before, that the Christ of our four Gospels, the Christ with His Divine claim and miraculous life-giving power; the Christ raised from the dead the third day and glorified at God's right hand; the Christ Who is the Son of God incarnate, is the original Jesus of Nazareth, as they beheld Him and bore witness who had been educated in closest intercourse with Him. We are assured also as to the quality of the apostolic testimony. In some ages testimony has been careless, so careless, so clouded with superstition and credulity, as to be practically valueless. But in the Apostles we have men who knew thoroughly the value of testimony and what depended upon it, who bore witness to what they had seen, and in all cases, save in the exceptional case of St Paul, to what they had seen over a prolonged period of years; whose conviction about Christ had been gradually formed in spite of much "slowness of heart" and even persistent unbelief; formed also in the face of Sadducean scepticism and in the consciousness of what would be said against them; formed into such irresistible strength and unanimity by the solid impress of facts that nothing could shake it, either in the individual or in the body. Such testimony does all for us that testimony can do in such a case. It supports externally and justifies a traditional faith which is commended to us at the same time internally by its self-evidencing power. And with that faith as the strength of our life, we can wait with confidence the issue of minor controversies.

If Christian people who have been disturbed by the claims of unbelief,—ostensibly based upon the results of criticism, can once become fully assured that this statement of the present outcome of the long conflict is accurate—and that it is so even the latest Germans themselves virtually admit—all uneasiness arising from this source will soon subside. It will be seen that the "sifting" and "analysis" and examination into "the process" through which the books of the New Testament took their present shape, may be matters of curious interest to those who see fit to pursue that line of study, and may even have a certain utility, but that they have not the remotest relation to a Christian man's faith in his Bible.

TOUCHING upon the utility of the discussion which has been aroused by the publication of *Lux Mundi*, the preface says:

> It may enable people to put the Bible into its right place in the fabric of their Christian belief. It may help to make it plain that in the full sense the Christian's faith is faith only in a Person, and that Person Jesus Christ, that to justify this faith he needs from the Scriptures only the witness of some New Testament documents considered as history; while his belief in the Bible as inspired, is, speaking logically, subsequent to his belief in Christ, and even when we include the New Testament, subsequent to his belief in the Church, as the Body of Christ, rather than prior to it.

It is often asserted that the Christian argument proceeds in a circle, that we first go about to prove the inspiration of the Scriptures by appealing to the testimony of the divine origin and authority of the Church from the Bible considered as inspired. The true process is, however, subject to no such criticism. We first set about to prove the historical truth of the Incarnation of the Divine Son, and we do this by reference to all the documents we have, whether Scripture or extra-Scripture. For this purpose these documents are considered simply as contributions to history and are subjected to the same tests with all other historical documents. There is at this point and for this purpose no question of inspiration. From the same sources we derive a knowledge that Christ founded an organization which He called "His Church," that He promised it the guidance and indwelling of the Holy Spirit, and by the same Spirit the revelation of all spiritual truth. We find also as a simple fact of history signal proofs of the fulfilment of that promise, both in the records of the first age, and in the miracle of the continuous unbroken existence of the Church from the beginning to the present moment, its mysterious power, unknown to any other institution, of revival and renewal of activity and vigor after an apparent declension, and its grand success in keeping before men through all the vicissitudes of passing centuries, the loftiest ideals and the great facts of the spiritual world. Lastly, the Church thus guided by the Holy Ghost, singles out from the various documents of her earliest period, certain books, which combined with those of the Old Testament already attested by Our Blessed Lord, she certifies to us as inspired by the same Spirit who dwells in her.

POVERTY AND WEALTH.

II.

We spoke last week of the obligations of wealth, of its duty and privilege to alleviate the hardships of the poor. We have now a word on "the other side." That there is another side, every one who has had the administration of business and the charge of employees will readily admit. It requires but a limited experience to discover that something besides generous impulse is needed to secure substantial and permanent benefit to the great majority of the class to which we refer. It is discouraging work trying to help those who will not help themselves, who will not use opportunities of self-help, and who seem to be all the poorer for what is done for them. It takes more patience, faith, and hope, than is possessed by most men, to persist for a lifetime in what seems a fruitless and thankless work.

True, there are many excuses to be urged in palliation of the general inefficiency and thriftlessness of "the masses." There are heredity, environment, misfortune, ignorance, scant living, low appetites, slow movement, lack of force. But with all that, it must be confessed that, as a rule, they do not do the best they can under the circumstances. Their improvidence and wastefulness are distressing to those who would help them, and their utter lack of conscience in the performance of their work is exasperating. The writer of this remembers seeing a whole family, in the welfare of which he was interested—man, wife, and children (one an infant in arms) on their way to a

circus, and afterwards learned that the money for this indulgence had been raised by selling one of their two stoves!

Any one who has observed the movements of day-laborers in the absence of the employer, could not but note the utter lack of energy, and often the most shameless idleness, on the part of the workmen. It is as plain as the nose on their faces that they design to do just as little as they can for what they get. Not all are such, but the fault is common, and it extends beyond the ranks of unskilled labor into all the trades. This vicious tendency is contagious. It begins at the bottom and goes upward. It is a yielding to the universal instinct of laziness with which all men, or most men, are endowed, and which can be overcome only by the influence of righteous principles and healthy ambitions. It should not surprise or discourage the directors of industry and the dispensers of wealth, but should be accepted as a condition that exists. They should take men as they are, endeavor to increase their efficiency, and show them how to help themselves. Masters should interest themselves in their men as well as their merchandise, and consider that men would not be working by the day if they possessed the talent, energy, and education to become independent.

We have often thought of a remark made by the late Bishop of Michigan, returning from the Louisville Church Congress. The train was behind time, and the party were in danger of missing their connection at Cincinnati. Matters grew worse and worse, as the evening wore on, and the passengers were uttering complaints against the engineer because he failed to make up the time. "We ought not to blame him," said the Bishop, with an air of sweet resignation; "he is doing the best he can. If he had the ability to manage the entire road, he would be its president, perhaps, and some other man not any better than he is would be our engineer." We should not expect of those who serve in subordinate positions the same talents and thrift that are required of those who are at the head.

For no class of the suffering poor is there better ground for sympathy or greater need of generous consideration than for the hard-worked and poorly-paid sewing women. The accounts of their struggles for life, which have lately come to light in London (and the case is almost as bad in some of our American cities), should shock the civilized world. Think of the hard, confining work that is performed in their dens of misery, sometimes in the midst of disease and death, for the earning of a cent or two an hour? Yet, while these thousands of half-starved women are stitching under the "sweating" system, there are perhaps as many thousands of families in need of good servants, and willing to pay comfortable wages. Even the women who accept such service are often fickle and worthless, regardless of consequences, improvident to the last degree. After earning a few dollars, when they are beginning to be really useful, they abandon their work and start out to spend their wages in idleness and extravagance.

The practical lesson which the poor, ordinarily, need to learn, they may learn from the Catechism, viz., to "labor truly." Toil is the condition of success in every rank of life. It may not be true that a man always gets all that he earns, but it is generally true that he will not in the long run get more, and that the only way to better his condition is to do better. There is a place and a work in the world, we believe, for all who will "labor truly," honestly doing what they can in the state of life to which it has pleased God to call them. Where there is not work for all such, as in the great cities, the conditions are abnormal, and call for wise and generous action on the part of those who have the interest of the community at heart, for all wield the power of wealth. This power, without conscience, will prove a curse, not only to the community at large, but finally to those who possess it.

To sum up the argument on both sides, it seems to be evident from every consideration of moral, social, political, and religious principles, that wealth is bound to answer in the affirmative the question: "Am I my brother's keeper?" Wealth may not be rightly (though it may be legally) held in utter disregard of poverty and suffering among the less fortunate and even thriftless, but it must be held as a stewardship of power to be used for the advancement of the physical, intellectual, and spiritual well-being of men. On the other hand, it is evident that the consecration of wealth to the promotion of the public good must be met by a corresponding consecration of industry and honest effort on the part of those in whose interests wealth is used. Only in such responsive action of wealth and poverty is the law of Christ fulfilled, and the charity which "seeketh not her own" is attained.

THE COMMANDMENTS OF HOLY CHURCH.

BY THE REV. GEO. A. HOLBROOK, M. A.

The Churchman recognizes the truth of Article VI: "Holy Scriptures containeth all things necessary to salvation so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." He knows also that he must hear the Church, and observe its precepts. In so doing, he is obeying the voice of God, for He speaketh to the soul through His Church. Of the ministry, the spiritual rulers of the kingdom, He has said: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me." "I will pray the Father and He shall give you another Comforter, that He may abide with you forever, He will guide you into all truth." This office, we believe, the Holy Ghost to have performed, and to be still performing. The Lord Jesus Christ is the great Shepherd of the sheep. His will and wishes are law. He has said to those whom He has set over the kingdom: "As My Father hath sent Me even so send I you;" "Feed My sheep, feed My lambs." Of this Bishop Lay has said, ("Church in the Nation," p. 89): "Whatever questions may be raised as to the limit of their accountability, or as to the measure of the obedience to be rendered to them, it is beyond all question that rule, and submission to rule, are here set forth as essential characteristics of the Christian Church. The Church possesses by delegation from Almighty God, a right to govern." Her government must be respected, and all laws imposed for the regulation of the lives of her subjects must be heeded and reckoned of great import and worth. To know what they are is therefore our duty. We should, with interest, eagerly learn and faithfully do them.

Those to be considered in this brief paper, are only such as relate to each and every member of the kingdom, imposed at different stages in the life of grace, not by a hard, stern master, but by a loving mother, earnestly desiring the spiritual welfare of her children, both giving the law and affording the ability to keep it.

As soon as a little child is admitted into the Church, its spiritual guardians are commanded to bring it to Confirmation, as soon as sufficiently instructed therefor. To receive this sacramental rite is a commandment of the Church. While we believe that it expresses the mind of the great Head of the Church, and that He gave order concerning its administration, when He talked with His Apostles about the things pertaining to the kingdom of heaven, during His post-Resurrection life, its authority rests upon the Church, acting under the inspiration of the Holy Ghost, carefully attested indeed by the witness of apostolic writings.

Likewise concerning the Holy Eucharist. While our Lord said: "Do this in remembrance of Me," and "Except ye eat the flesh of the Son of Man, and drink His Blood, ye have no life in you," the frequency with which it shall be offered and received, is ordered by the Church. She has seen fit to make it the chief act of worship, at least, on every Lord's Day and other holy day, and bids us receive on these days; if not at every Celebration, certainly the least we can do is to assist at the offering of the Holy Sacrifice, and wait for the blessing with which the service closes. Non-communicating attendance is certainly better than non-communicating non-attendance, because the hour is hallowed, and all the benefits of the service, save the highest, may be received. The least number of times that one should communicate during the year is three, upon the great festivals, Christmas, Easter, Whitsun Day. Concerning this the rubric after the office in the English Prayer Book, in the absence of any in our own, directs that "every parishioner shall communicate at the least three times in the year, of which Easter to be one." If people could be persuaded that in so doing, the priests who insist upon the Sunday and holy-day Eucharist, are simply obeying the command of the Church, they might welcome them more readily in parishes where, another use having prevailed, they consider this an innovation, and refuse to sanction it by their presence, forgetful that thereby they only do despite to their Lord and to His Bride. It is not a matter of preference, but of obedience or disobedience.

Explicit directions are given as to the spirit and attitude of life, in which one must be, to make a good and profitable Communion. These are carefully laid down in the bidding to this holy sacrament. Therein is set before communicants the duty of self-examination, repentance in its three parts, contrition, confession, and satisfaction. If by these means their conscience cannot be quieted, they are directed to go to some priest and open their grief, that they may receive such godly counsel and advice as may tend to the quieting of their conscience, and the removal of all scruples and doubtfulness. Confession to a priest, for the sake of a personal absolution and for direction, is here plainly enjoined, as it is commanded in the Visitation of Prisoners, not as an habitual thing, always before receiving the Blessed Sacrament, but rarely, when personal effort has been ineffectual and the desire ariseth to go to one who has received the power of the keys, and while he himself does not pardon, is commissioned to declare the pardon of Almighty God to the sincere penitent. This recourse has undoubtedly rescued many from sin and saved them eternally.

Concerning the observance of the Lord's Day, the Church commands that "all persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the Word of God taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation." The keeping of the day itself, instead of the seventh day, is ordered by the Church, deeming the fourth commandment fulfilled by sacredly regarding the day of the Lord's Resurrection, instead of the rest-day of creation. To rescue the Lord's Day from the effort of those who would secularize and make it as common as other days, is the bounden duty of every one who fears God.

The Church commands us to observe the feasts of the Christian year, and

also the days of fasting. A table of each, and direction concerning them, may be found in the Prayer Book. As to the latter, we must remember that they are the forty days of Lent, the Ember and Rogation days, and all the Fridays in the year, unless Christmas Day occurs on one of them. Upon these days the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion. Of the observance of the fasts and feasts, it is Hooker who said: "Well to celebrate these religious and sacred days is to spend the flower of our time happily. They are the splendor and outward dignity of our religion, forcible witnesses of ancient truth, provocations to the exercise of all piety, shadows of endless felicity in heaven, on earth everlasting records and memorials, wherein they which cannot be drawn to hearken unto that we teach, may only by looking upon what we do in a measure read whatsoever we believe."

The Church also gives direction concerning holy matrimony, forbidding it within the prohibited degrees, in certain cases of divorce, and upon and during the fasting days and seasons. Too frequently in these times the wedded estate is not entered "reverently, discreetly, advisedly, soberly, and in the fear of God," but, as the result of a passing fancy, the brief acquaintance of a summer's sojourn in the mountains or at the seashore, the desire for position, or gold. Thus entered, the desire speedily ariseth to break the bond of union, and the civil law consents, for almost any pretext. It is well that the Church asserts the sacramental character of holy matrimony and admonishes those who would enter it, in no uncertain terms. So manifestly is it her intention that those who come for this blessing should be her children, that some good priests have refused to marry a Christian and an infidel, a Churchman and one living in heresy and schism.

The reason the Church imposes these constraints upon us is to draw us into a state of obedience unto the rule of the Kingdom, that, in keeping it we may walk soberly, righteously, godly, in this present world. Obedience to law brings us into the glorious liberty of the sons of God, so that we may welcome its precepts as ministering to our eternal salvation, and showing us the great need of divine grace, in which we stand perpetually, if we are to do that which is well pleasing in God's sight.

AN OLD LANDHOLDER.

BY THE REV. E. H. DOWNING.

"I have bought a piece of ground."

Death is an old landholder. He owns all the cemeteries in the world. Many of his deeds bear date thousands of years before the Christian era, others are of modern date, not a few are as recent as the present year; for, like many other landholders, he is never satisfied with the extent of his possessions, but is constantly adding field to field.

In one respect he is unlike the most of his class, being singularly careless as to the protection of his lands and tenants. For instance, there is a cemetery which seems to have been long abandoned to desolation. Its walls have decayed and fallen; its soil is overgrown with weeds and brambles; some of its monuments are broken, some covered with moss, and some half-sunken into the graves. The dead could not protect their dwelling place, the living would not, and now the place is dreary, and the names of those who sleep there are forgotten. Death looks on with indifference.

Look at another cemetery, and that in a city. There lie the dead of many generations. The place of their repose was originally a secluded spot, shaded by forest trees. When the Pilgrim fathers selected and enclosed it as a burial-ground, they little thought the day would ever come when it would be in the midst of a populous city; they little imagined, nor could they have been made to believe, that their descendants would ever covet that grave-yard as an eligible site for a market-place, a warehouse, or a hotel. But times have changed around the place where

"The rude forefathers of the hamlet sleep;"

there sprang up an humble village; it grew into a town, the town into a city, and now the tide of life is rising higher and higher, and by day and by night you may hear its surging waves as they dash against the walls of sepulchres.*

"Each in his narrow cell forever laid,"

so sang the minstrel of "A Country Churchyard." But evidently he made no allowance for the demands of traffic. It could not have occurred to him that possibly capitalists, merchants, and brokers, might not regard an old graveyard just as he regarded it, certainly, he did not foresee what we have seen—the dead dispossessed of their graves.

"Clear the track!" says the man of progress, "how can our public improvements go on while these old tombs and graves are in the way?" "A place for my warehouses!" says the man of business, "why should not these bones be removed, and these fine house lots be made to pay a good dividend?" The prospect of a dividend of twenty or thirty per cent is an argument which men of business are not slow to appreciate; and you therefore need not be greatly surprised, though you may be deeply grieved, in seeing those mouldering human bones, with fragments of shrouds and coffins, dug from their graves, and thrown together in heaps to be carried off like so much common earth. But what cares the great landholder for this flagrant trespass on his lands, and this unfeeling ejectment of his helpless tenants? Apparently, nothing. And yet, for aught we know, he may some day choose to take this matter in hand; and, if so, who can doubt that he will avenge himself fearfully and amply. "The pestilence that walketh in darkness," and "the destruction that wasteth at noonday," are efficient servants of his; and if he should send them to that city, a cry may be heard there like that which was heard in Egypt on that night when "there was not a house where there was not one dead."

Look at one more cemetery as an instance of Death's indifference, if not to the protection of his lands, at least to their appropriation to purposes foreign to his intentions. You would long search in vain for a spot of more attractive loveliness than this burial place. Nature and art have done all in their power to make it beautiful. It is a retired spot, and yet near the city whose inhabitants, one by one, it is day after day silently receiving within its gates. It is itself a city, but how unlike all others! It is the birthplace of none of its population. It grows only by accessions from without, and that it will thus grow year after year, is an absolute certainty. You see none of its inhabitants. They are all in their darkened dwellings, and all asleep. In other cities, when "the sun ariseth, man goeth forth unto his work and to his labor until the evening." It is not so here. To these sleepers, not one of whom even moves in his sleep, the day is as the night, for they never wake. Along these winding streets and shaded avenues, you see no houses of merchandise, no market-place, no exchange, no public halls, no churches. The solitude and quiet are unbroken, save when some train approaches, with slow and measured steps, bearing some new citizen to his "long home" within these consecrated precincts, or when visitors pass along, the relatives of residents, or strangers drawn hither by curiosity to see the place. The sounds of traffic are never heard here, but you may hear instead the pick-axe and the spade; for somewhere on these hills, or in these valleys, hired laborers are always at work, adorning the enclosures, erecting monuments, or laying the subterranean walls of some new mansion.

And yet this populous and growing city of the dead bears a striking resemblance, in one respect at least, to the cities of the living. Here, as there, you see the pride of wealth. These marble dormitories and costly monuments were placed here to be seen; they are not needed to remind the passing visitor that he is in the domains of death, but they do remind him that wealth, true to its instinct, claims to be recognized and honored even here. Death has little respect for the claim, for he knows that when men die they can take nothing with them, that their glory cannot descend after them, and therefore the rich are no more desirable tenants of his than the poor. He tacitly consents, however, that wealth may do what it can to maintain its proud supremacy. It may even go so far as to make this city of the dead a pleasure-ground, or a vast gallery for the collection and display of beautiful works in bronze and marble. We may be sure that such were never Death's intentions, but he cares not. These are things he does not notice. Nor need he; his victims are secure; not one of the countless number can be taken from him. Wealth may be as ostentatious as ever, but it is powerless here. It cannot retard the progress of corruption. It can purchase for no one, exemption from the irreversible decree. On the shelves of marble sepulchres, in granite vaults, under towering obelisks, as well as in the unmarked pauper's grave, "the dust shall return to the earth as it was." This rich old landholder is, after all, only a steward. The day is coming when his office will cease. He must then surrender his trust to his Master and ours.

* It has a strange effect thus to hear the surges of active life hurrying along, and beating against the very walls of the sepulchre.—*Irving.*

PERSONAL MENTION.

The Rev. P. Owen-Jones has resigned St. George's church, Ottawa, Ont., and has accepted the position of bishop's chaplain and priest in charge of St. Stephen's, Halifax, N. S. Address 18 Carlton st., Halifax, N. S.

The Rev. Dr. Jewell of Watertown, Wis., who has been seriously ill during the past two weeks, is slowly recovering, and hopes soon to resume his duties.

The Rev. J. C. Taylor has resigned St. Paul's church, Port Townsend, Wash., and accepted a call to Trinity church, New Lisbon, Ohio.

The Rev. William C. Winslow, D. D., D. C. L., after six weeks of vacation at Franconia, N. H., where he officiated several Sundays, has returned to 525 Beacon st., Boston.

The address of the Rev. Henry B. Bryan is changed from Germantown, Pa., to Christ church rectory, Eddington, Pa.

The Rev. Jacob Miller has removed from Chesapeake City, and become missionary at Church Creek, Dorchester County, Md.

The Rev. Jno. Portmess has resigned the church of the Good Shepherd, Cloverdale, Cal., and accepted a call to the church of the Advent, Brownsville, Tex. Address accordingly after Oct. 1, 1890.

The Rev. Wm. D. Sartwelle on account of ill-health has resigned the charge of Pocomoke parish, diocese of Easton. After the first of October, his post-office address will be Comanche, Texas.

TO CORRESPONDENTS.

A SUBSCRIBER.—We think not. It is published in Springfield, O., and is not on sale generally, we believe.

A SUBSCRIBER.—1. "The Ritual Reason Why." 2. The usual custom in both instances is to remain kneeling.

O. J.—Use flour and water and bake quickly between hot flat irons.

W. T. K.—Under our rubrics the priest cannot repel communicants unless they are notorious evil livers, or have wronged their neighbors, etc. (See Communion Office.)

OFFICIAL.

THE annual meeting of the Church Society for Promoting Christianity amongst the Jews, will be held at 68 East 7th st., New York, Sept. 30th, 4:30 P. M.

G. F. S. A.

The annual meeting of the Girls' Friendly Society for America, will be held in Utica, N. Y., Wednesday, Oct. 1st. Celebration of the Holy Communion in Grace church at 10:30 A. M., with sermon by the Rev. A. C. A. Hall. Conference of associates and friends of the society in the chapel at 2:30 P. M.

LOUISA M. JOHNSON,
General Secretary G. F. S. A.

New Bedford, Mass., Sept. 1st, 1890.

APPEALS.

MT. CALVARY MISSION, HOLDEN, MO., Sept. 20th, 1890.

To those who have received our appeal (with endorsement of Bishop Tuttle) and others:

DEAR BRETHREN IN CHRIST.—Our work of building a little house of God, is progressing finely and every claim has been met in full to date, thank God. Our heart's desire is to press on to completion before cold weather sets in. To this end the remaining $300 of the modest $800 asked by our beloved Diocesan we must have, over and above the best we can possibly do here, or the work must stop. Help a little at once, please, to complete the first little gem of a church in the new diocese of West Missouri, and may God bless you is our earnest prayer. Bishop Tuttle concludes: "I shall be glad and grateful for any help that generous Church people can give them towards their needed $800."

Faithfully,

E. DEWOLF, Pastor.

T. D. KENNEDY, Warden.
WM. MAYHEW, Clerk.

MISCELLANEOUS.

A PRIEST, a conservative High Churchman, owing to inadequacy of support in his present parish, desires a change. Salary required not less than $1,000 per annum. Best references. Address "SACERDOS," care of THE LIVING CHURCH.

WANTED.—Immediately. Gentleman capable of teaching vocal and instrumental music, with elocution and some English subjects. Must be experienced and fully qualified. Good prospects to capable man. Episcopalian preferred. Apply WARDEN, P. O. Box 1185, Denver, Colo.

WANTED.—A housekeeper in a Church boarding school for girls. Good health, experience, and best of references required. Address S. S. M., care of LIVING CHURCH.

WANTED, by a priest who is now in parish work, a parish, one which prefers Catholic teaching. Address CLERGYMAN, care LIVING CHURCH.

A CLERGYMAN in Priest's Orders, married, desires a more active field than he now serves; can be communicated with by addressing CLERICUS, care THE LIVING CHURCH.

ABSOLUTE WINES, for Sacramental and family purposes; solely the product of the grape. Reference to leading clergymen. Address California Co. 128 Fifth Ave., Chicago. H. L. HOLDEN, Manager

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements, (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M. D., manager.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

CLERGYMEN'S RETIRING FUND SOCIETY.

Commended to the clergy and laity of the Church by the General Convention of 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 55th St., New York City.

THREE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, September 9th and 23d, and October 14th, Harvest Excursion Tickets at *Half Rates* to points in the farming regions of the West, Southwest, and Northwest. For tickets and further information concerning these excursions, call on your nearest C. B & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

CHOIR AND STUDY.

SEPTEMBER, 1890.

28. 17th Sunday after Trinity. Green.
29. ST. MICHAEL and ALL ANGELS. White.

Our words of remonstrance, last week, against the musical usurpations of the choir, were not written in a querulous mood. In a zealous plea for the inalienable rights of the congregation of the faithful, the half was left unsaid that underlies and upbears the question. Look at these authenticated memoranda of what certain indefatigable choirs have sung in the course of a single year. They are set down here, purely by way of illustration and enforcement.

In a "pro-cathedral" choir, the following compositions are selected, leaving out scores of lesser, and one of the most "moderate," on our list. These are only the new compositions learned: "As Christ was raised," Dr. Gilbert; "Arise, shine," Elvey; "Jesu, Word of God Incarnate," Gounod; *Benedicite* in G, Gadsby; "Behold, I bring," Goss; Communion Service in G, Dr. Gilbert; "Come, Holy Ghost," Attwood; "From the rising," Ouseley; "Hallelujah chorus," Handel; "Holy, Holy, Holy," Roberts; "I will lay me down in peace," Gadsby; "Jesu, Lord of life," Naumann: "Lord, for Thy tender mercies' sake," Farrant; "Now thank we all our God," Gilbert; "O Saviour of the world," Goss; "Turn Thy face," Attwood; *Te Deums*: Smith in A, Goss in A, Dykes in F; "The earth is the Lord's," Lob. All these in addition to the old stock repertory! But try another: Communion Services: Dykes in F; Eyre in B♭; Gounod's St. Cecilia; Martin in C; Marbecke; Mozart in C, (No. 1); Mozart in B, (No. 7); Smart in F; Stainer in A; Tours in C; Woodward in A; Woodward in E♭ (12 in all); *Benedictus* and *Agnus Dei*, Agutter in B; *Missa de Angelis*; *Magnificat* and *Nunc Dimittis*, Barnby in E; Barnby in C; Gadsby in C; Garrett in D; Garrett in F; Stainer in A: Stainer in B♭, Tours in F; Tours in D; anthems: from Beethoven, 1; Gaul, 1; Goss, 3; Gounod, 3; Handel, 6; Haydn, 1; Martin, 1; Mendelssohn, 2; Smart, 2; Stainer, 4; Williams, 1; Cantata by Williams, "That last night in Bethany," sung twice; Reproaches by Thomas Morley. And all this in a so-called people's church.

Most interesting, and in this connection most remarkable of all, read the following list, mostly compositions of the most exalted character, elaborate, difficult, and largely classical: Communion services: Beethoven in C; Calkin in G; Requiem Mass, Cherubini; Eyre in E♭; Haydn in C, (No. 13); Dvorak in F; Martin in C; Mozart in C, (No. 2); Mozart in B♭, (No. 7); Mozart, Requiem Mass, fifth and second tones, Plain-song; and Schubert in G; 12 in all. Evening services: *Magnificat* and *Nunc Dimittis*, Garrett in E♭; Steggall in C; Field in D; Martin in B♭; Prout in F; *Magnificat*, Attwood in F; Barnby in E♭; Durante in B♭; Florio in G; and Mann in A, 10 in all. Special anthems, being largely entire and highly elaborated compositions in cantata or motett form: "God, Thou art great," Spohr; *Kyrie* and *Benedictus* from Mass in C; "Praise ye, Jehovah," and "Hallelujah," from Mount of Olives, all Beethoven; Requiem Mass, Mozart; sixth Chandos anthem, Handel; *De Profundis*, Gounod; Requiem Mass, Cherubini; "God goeth up shouting," Bach; ninety-fifth Psalm, Mendelssohn. Anthems sung at regular services: Armes, 1; Bach, 1; Barnby, 2; Beethoven, 4; Carter, 1; Cherubini, 1; Dykes, 1; Elvey, 1; Farrant, 1; Gade, 1; Gadsby, 1; Garrett, 1; Goss, 4; Gounod, 6; Handel, 25; Haydn, 1; Hiller, 1; Mendelssohn, 9: Mozart, 8; Rheinberger, 3; Rubenstein, 1; Schachner, 1; Schubert, 1; Silas, 1; Spohr, 3; Steggall, 1; Stroud, 1; Tours, 1; and Woodward, 1; 84 in all.

And now think how few are the years since "Jackson in F" was the only anthem *Te Deum*; a single Easter, Chapple, and little else for the festivals, constituted our entire musical repertory of the anthems, while anthem Communion services were literally unknown. We do not urge that the former state was desirable or sufficiently furnished, any more than we believe that the existing state is healthy and edifying. It is not implied that these exaggerated music lists are faulty in selection; in a general way nothing could be better or nobler after its kind; but the point is the overwhelming plethora of it. We would not extinguish or diminish the splendors of the great festivals, God forbid! Let these supreme days be crowned with many crowns. But the great staple of the peoples' worship is the main thing to be cherished and provided for.

We are now setting the ecclesiastical house in order, for the great liturgic year. It is a good time for conservative and self-denying resolution. Let us cast aside every weight, let us weed out all meretricious numbers from our choral repertories, reduce the proportion of intrusive and distracting compositions, and so shape our musical administration that the tongues of the people may once more be unloosed, and heart and voice up lifted in divine worship. Let us magnify hymn-singing in its place, insisting that people's tunes, and not choir tunes, be sung. Let us reduce the canticles, gradually, to Plain-song, and thus clear the way for anthem and offertory, where they belong. Let us emphasize the Plain-song delivery of the responses throughout, and labor to help the people, all the people, to their use; and let us sing the Creed if it be choral service, either slowly in unison monotone, or Plain-song, relegating all anthem settings thereof, for high days. As in the days of St. Athanasius, the Creeds should be constantly on the tongues of the faithful, as a divinely appointed prophylactic against the deadly errors and heresies that assail us, even from within the fold.

The garden must have its seasonable words before the setting in of the sere and yellow leaf. Our correspondent, who is plainly a true lover of the beautiful art, has yet many things to learn. She has turned to gardening with a fine enthusiasm, which for want of wider knowledge and deeper reflection, has confused her reckonings and defeated her purposes. She sought the beautiful, but has only achieved the conventional. She is among those numberless victims who have followed that *ignis fatuus*, fashion, and so missed the mark altogether. Imitation and fashion never find and nourish the beautiful, but only its mirage. There must be a personal quality of invention or delight, as a condition of attaining the beautiful in any art.

For example, why did you suffer flori-culture, under your hands to degenerate into frond-culture. Flowers are nobler, more perfect, and a higher development, than leaves, and yet you have degenerated pretty much into a foliage gardener. Elsewhere, in "show places," you have observed the conventional massing of foliage plants, and their mechanical arrangements like the colors and patterns of a rug, or a piece of brocade, or the colored dado or ceilings of your drawing room. And you leaped to the false inference that such decorative uses of foliage plants was the outgrowth of a new and legitimate development in garden-art. So far as it becomes a substitute for flori-culture, displacing and humiliating it, this fad of foliage arrangements is meretricious. It lacks the secret of beauty and delight, and can at best play but a poor second to the queen, which, assuredly, is the Flora herself. The foliage decoration may fairly serve a subsidiary office, like the frame or mounting to the picture; but that is a mole-eyed creature that would cherish the frame instead of the picture. Your foliage borders and elaborated designs, however neatly and perseveringly worked out, are toys and barbaric tricks to cheat the eye. The chief objective of a garden and of flori-culture, is flowers, not leaves. This is a truism, but it is pretty much forgotten.

So your pretty walks and parterres are bedizened in this motley wear, which is, in essence, grotesque, artificial, and childish, while your few species and varieties of flowers are in overcrowded families, where all specific beauty of habit and color is sacrificed. You see the foliages have supplanted the flowers. Besides, your flowers are chosen for their garish or available color-effects, for the better expression of your decorative craze. So scores of old favorites, exquisite, delicate, fragrant, and sweeter yet with precious associations, have been ruled out. Indeed, I find it well-nigh impossible to cut a desirable bouquet for the library or drawing-room, much less a satisfactory garnishing for the table. Left to your ingenuity and invention, such a *mal-a-propos* perversion of true floral art would never have befallen you. You know that the lines of beauty, and its spiritual suggestions, must harmonize with nature and her ideals. Your geometrical "designs," therefore, worked out on the gardener's drawing-board are monstrosities here, however symmetrical they may be found indoors, in tapestries, hangings, and other furnishings. They affront and challenge nature in each and every particular. There is a premeditated clashing and warfare all along the lines. Why not peg down a great Persian rug, or carpet, here and there, at intervals, on the smoothly-shaven lawn, and have done with it? Why not adjust a strip of carpet with glaring, staring design, for your "borders?" As it is, predatory fowls, sportive dogs, and so on, make irreparable breaches in your foliage decorations, and no gardener's clipping can reduce them to constant symmetry. You will find no "Wall-of-Troy" pattern in the landscape. Far better is a stretch of road-side weeds, briars, eglantine, milkweed, asters, and golden-rod, all in precious spontaneity of grace and repose, than your smartest "foliage" effects.

There are places where such color-dispositions are legitimate and forceful, as in expressive symbols and emblems. There is a great cross in purple coleas strongly bordered with silver grays, lying in a certain churchyard; and hard by, a quiet anchor, that began with crocuses and tulips, and after, modulated into low-growing crimson geraniums, where I involuntarily pause, and take a deeper breath. And in a great, park-like place, well out of the fore-ground, lying near the wooded confines, and half in shadow, are "color-symphonies," and commanding masses, and "arrangements" in foliage plants great and lesser. But there are "no friends like old friends," even in Flora's domain, and bear in mind now, and another season, that the chief end of flori-culture of the garden-art, is the growth and culture of flowers, and in their best attainable estate.

MAGAZINES AND REVIEWS.

The Century: September, opens with a paper on "The Women of the French Salons," a subject which has of late returned to a world of literary retrospection. Among the most hackneyed and over-written of this historic-biographic border-land, without legitimate claims for distinction in either, a certain perennial fascination, equally unphilosophical and unwholesome, must account for their periodical resuscitation. It is clearly a *mauvais terre*, miasmatic and mephitic soil, where nothing good and lovely grows, the main product being passion flowers, of varying deadliness, with the ashen apples of Sodom. *The Century* can do better than rummage amid this stale and sickly *debris*. It is quite enough that in the salons of the seventeenth century were the cradles of courtly and social impurity, while those of the eighteenth made ready and paved the way for the terrors and devastation of the French Revolution. The portraits are all very well, but are they worth memorializing? Much more agreeable is John Muir's account of "The Features of the Proposed Yosemite National Park," a project that commends itself to every person of intelligence. Such a stretch of wonder-land should never lapse into private property. The illustrations are very carefully executed. "Our New Naval Guns," quickens the query of faith: When shall the times come when wars shall cease among the nations? The "leading" article, leading all the rest immeasurably, in the dignity and seriousness of its subject and the general ability of its treatment, is "The Social Problem of Church Unity," of the "Present-Day Papers" series, purporting to be a "Report of Bishop Potter and Professor Shields," and signed by the latter. It is a systematic and well-ordered survey of the vast question which yearly spreads out in wider and still more perplexing proportions. Some fifteen leading "minds" among Christian people, constitute a "group," which centres the present agitation of the subject—a nucleus of exceptional brilliancy and vigor. Hitherto "talk" has accomplished little. Overtures toward Christian unification are everywhere repulsed, while the destructive forces of communism and anarchy ominously approach in closer organization. Doctrinaires will make a poor show against the gathering cyclone of diabolism which threatens the very existence of Christian civilization. All confess as much, yet stand icily apart. Dr. Shields, it is to be feared, and his labored presentation, will be lost in the turbulence of the approaching cataclysm. He, alone, Who stilled the tempests and hushed the seas,

can help the people and the governments, and "make men to be of one mind in a house." Mrs. M. G. Van Rensslaer, most thorough-going and accomplished among writers on architectural subjects, contributes another paper in her very valuable series on "Wells Cathedral." Following the lines already laid down, the picture is complete, historically and ecclesiastically, as well as in a graphic way. As usual, the illustrations illustrate. We note the usual coolness of treatment, however, and miss that essential fervor of religious insight which animated the researches of the lamented Street. The number is strong and rich throughout.

The Atlantic Monthly: September. Justin Winsor, librarian of Harvard, opens "The Perils of Historical Narrative," which is pitched on the keynote of skeptical criticism. It is adroit, bright, and, in places, convincing, as Mr. Winsor is one of the few librarians and bibliophiles whose acquaintance with books extends well beyond their titles. His method reminds us not a little of the late Edwin P. Whipple. Olive Thorne Miller has given us the sequel of the King-bird family, and sketches the growth and adolescence of the "Three Little Kings," with her own inimitable grace, an invaluable study in form and style, for an inexperienced writer. Mr. J. P. Quincy's "Cranks as Social Motors," is something disappointing, especially in his winding up. Another instalment of those modern *Hetatræ*, the French Salon Women, is contributed by Hope Notor, "Madame De Montespan, Her Sisters and Daughters," of whom the world has long known full enough; a bad target for a clear shot. Delightful papers abound, light, grave, learned, and instructive. The "Teacups" give rather a feebler brew this month, possibly a let-up from the protracted tension, which may prove restful. The Contributors' Club is as racy as ever. We shall find nothing better in American literature, and little that is as good.

The Magazine of American History, September, maintains its usual sprightly interest, notwithstanding its necessarily realistic and historic background. "Then and Now—The Two Croton Aqueduct Celebrations, 1842, 1890," memorializes the most important work of its class in modern engineering, plentifully garnished with reminiscences of the first celebration, pictorial, and musical, and poetic. "The Self-made Lord Timothy Dexter," that most preposterous "Man of Newburyport," figures very amusingly as one who has not altogether died out of traditional remembrance. The frontispiece is a striking portrait of Judge Amasa J. Parker, Albany, N. Y., (1807-1890), while Mrs. Martha J. Lamb, the ever vivacious editor, provides a sketch of his distinguished career. Among other agreeable reading there is a clever sketch of "A Sunday in the Olden Time, Manchester, Massachusetts."

Scribner's Magazine, September, is unusually stocked with picturesque and nicely illustrated articles. "With Uncle Sam's Blue Jackets," written by the author, and illustrated copiously by R.F. Zogbaum, gives an animated itinerary of the "White Squadron" in their initial cruise. Nothing could be more delicately and artistically treated than "The County House," by Donald G. Mitchell, whose "Reveries of a Bachelor" started our tears "long, long ago," longer than Mr. Mitchell would care to hear. His pen has not lost its ancient cunning, and the examples he has selected for the development of his charming subject, witness the elegance and refinement of his tastes. "A Crown Jewel, Heligoland," by C. Emma Cheney, is certainly the most satisfactory account, thus far, of that much-talked-of nugget of an island, now become German territory. "Millet and Recent Criticism," by Walter Cranston Larned, touches deep springs of æsthetic intelligence, and explains, (rather than attempting a gratuitous and unnecessary defence of) the rustic idyllist, whose precious lessons are already speeding on their wholesome ministry. "The Point of View" is better than such an enigmatical caption warrants, and is an agreeable *melange* of witty comment and clear-headed criticism.

The Cosmopolitan, September, delights in a profusion of miscellanies, especially in dreams of fair women of fair fortunes, "Transplanted American Beauty," for example, opening this number. Elizabeth Bisland is still pursuing her "Flying Trip around the World," the sixth stage, with illustrations of life and landscapes of Ceylon, the Soudan, and the Nile. There is a sharply drawn critique on M. Jules Lemaitre, from the practised hand of Brander Matthews, who, however, is more occupied with the form, than the substance, of criticism; how it is done rather than what is done, shaping his conclusions. "The Ethics of Wall Street," by that veteran financier, Henry Clews, seems to us who have watched the maelstrom with its periodic devastations and "shearing of the lambs," a clever misnomer, providing a plea for suppositious advantages which this treacherous thoroughfare renders the larger public, while it attempts in an oblique way to make out a favorable case for its nests of gamblers, and their nefarious procedures. Decidedly a novelty, and brilliant, is Charles Stuart Phelps' sketch of "Adolf Oberlander, the Humorist," who for a generous term has served the German *Flugende Blatter*, much as Leech and Doyle, in *Punch*, Thomas Nash, in *Harper's Weekly*, and the masterly caricaturists who have made and built up the reputation of *Puck* and *Judge*, have done. Mr. Phelps writes with keen intelligence, while the multiplied reproductions from Oberlander's designs abundantly support his lavish encomiums. Murat Halsted discourses on "Current Events," with his accustomed vehemence.

Blackwood's Magazine, August, Leonard Scott Publishing Co., New York, is better late than never, and in its venerable maturity continues in many important particulars, well ahead of all the monthlies. It is *par excellence*, the scholars' monthly. This is the number 898, just rounding up the 74th year of its existence. We may profit by asking where our periodical literature was at that early day for us, 1816! The perennial *Blackwood*, with all its splendid heredity and inexhaustible portrait gallery of illustrious men who have had masterly hands in shaping and qualifying the higher literature of the English language, is wide-awake to-day, as the best of its young, callow contemporaries, and has a wise word for living crises and measures. Its "single number," as well as its serial stories, are always on a far higher plane of domestic and literary art than most of our current fiction. The old traditions of elegance and construction seem more fascinating than ever for the healthy-minded reader. Read "Crime in Fiction," a pendant for "Comedy in Fiction," in the July: "Gueutch," a delicious study of Constantinopolitan manners; "The Vale of Idar, a Sermon in Stones;" "Kenneth Macrae," a genuine poem; "The New World and its Hero [Stanley]," and you will judge for yourself.

THE COUNTRY CLERGYMAN AND HIS WORK. Six Lectures on Pastoral Theology, delivered in the Divinity School, Cambridge, May term 1889. By the Rev. Herbert James, M. A. London and New York: Macmillan & Co; Chicago: S. A. Maxwell & Co.

These lectures embrace the following subjects: "The Country Clergyman: His Field," "His Preaching," "His Visiting," "His Educational Work," "His Parochial Organization," "His Influence." This is sufficient to show that the lecturer limits himself to the most broadly practical aspects of his subject. Yet he writes in a devout spirit and evidently out of a wide experience. Though the atmosphere is purely English, there is much that is calculated to be of value to any faithful priest. The lecture on Preaching is especially good. The author dares to take issue with the advocates of short sermons under all circumstances. Ordinarily speaking, it is a mistake to make the sermon too brief when the congregation is not a highly cultivated one. Perhaps this is particularly true of a purely agricultural community. As it is here expressed, "they like a full meal." We are glad to see, amid much which does little more than skim the surface of things, the author asserting that early Communions, even in the country, are not an impossibility, though this is balanced by his evident leaning to the uncatholic practice of evening Celebrations. The subject of moral theology and the dealing with the individual conscience which must form so large a part of the work of a faithful priest, is only incidentally referred to. This work will take a useful place in the increasing stock of literature on the subject of Pastoral Theology, and while no book can supply tact and common sense or take the place of practical experience, there is much good material here for those who know how to use it.

A STEM DICTIONARY OF THE ENGLISH LANGUAGE. For Use in Elementary Schools. By John Kennedy, author of "What Words Say." Chicago and New York: A. S. Barnes & Co.

This appears to be an admirable text book upon word-structure. "Stem-value" is made the basis of the study of words, and reference lists of words and stems are given, in which the etymology of each is indicated. In connection with each stem is given a list of its principal applications.

STEPPING-STONES. Compiled by Martha Wallace Richardson. Large wall scroll series on roller. New York: Thomas Whittaker. Price, $1.00.

A series of 36 scrolls on Christian living—its duties, faith, and graces, the text-work being extracts from the writings of well-known Christian teachers and poets; among the few Churchmen represented, F. W. Robertson and Phillips Brooks appear oftenest.

THOMAS WHITTAKER will publish next week two interesting historical romances: "The Slaves of Sabinus: Jew and Gentile," by Charlotte M. Yonge; and "The Hidden Treasure: A Story of Troublous Times," by Lucy Ellen Guernsey. The same publisher announces new editions of Dr. Washburn's "Social Law of God," "Sermons on the Ten Commandments," and Bishop Kip's "Unnoticed Things of Scripture."

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CURIOUS BIBLES.

Although the greatest care has been taken to make the various editions of the Bible perfect translations, still errors have been overlooked from time to time, and have given rise to various names by which the edition containing the error has become known. The following list of these curious Bibles is extracted from an article in *The Leisure Hour* by W. Wright, D. D.:

THE BREECHES BIBLE.

"Then the eies of them both were opened, and they knew that they were naked, and they sewed figge tree leaves together and made themselves Breeches." Gen. iii: 7. Printed in 1560.

THE BUG BIBLE.

"So that thou shalt not nede to be afraid for any Bugges by nighte, nor for the arrow that flyeth by day." Ps. xci: 5. Printed in 1561.

THE TREACLE BIBLE.

"Is there not treacle at Gilead? Is there no physician there?" Jer. viii: 22. Printed in 1568.

THE ROSIN BIBLE.

"Is there no rosin in Gilead? Is there no physician there?" Jer. viii: 22. Printed in 1609.

THE PLACE-MAKERS BIBLE.

"Blessed are the place makers; for they shall be called the children of God." Mat. v: 9. Printed in 1561-2.

THE VINEGAR BIBLE.

"The Parable of the Vinegar," instead of "The Parable of the Vineyard," appears in the chapter-heading to Luke xx, in an Oxford edition of the authorized version which was published in 1717.

THE WICKED BIBLE.

This extraordinary name has been given to an edition of the authorized Bible, printed in London by Robert Barker and Martin Lucas in 1631. The negative was left out of the Seventh Commandment, and William Kilburne, writing in 1659, says that owing to the zeal of Dr. Usher the printer was fined £2,000 or £3,000.

THE EARS-TO EAR BIBLE.

"Who hath ears to ear, let him hear." Matthew xiii: 43. Printed in 1810.

THE STANDING-FISHES BIBLE.

"And it shall come to pass that the fishes will stand upon it," etc. Ezek. xlvii: 10. Printed in 1806.

THE DISCHARGE BIBLE.

"I discharge thee before God." I Tim. v: 21. Printed in 1806.

THE WIFE-HATER BIBLE.

"If any man come to me, and hate not his father . . . yea, and his own wife also," etc. Luke xiv: 26. Printed in 1810.

REBEKAH'S-CAMELS BIBLE.

"And Rebekah arose, and her camels." Genesis xxiv: 61. Printed in 1823.

TO-REMAIN BIBLE.

"Persecuted him that was born after the Spirit to remain, even so it is now. Gal. iv: 29.

This typographical error, which was perpetuated in the first 8vo Bible printed for the Bible Society, takes its chief importance from the curious circumstances under which it arose. A 12mo Bible was being printed at Cambridge in 1805, and the proof reader being in doubt as to whether or not he should remove a comma, applied to his superior, and the reply, penciled on the margin "to remain," was transferred to the body of the text and repeated in the Bible Society's 8vo edition of 1805-6, and also in another 12mo edition of 1819.

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THE BAMPTON LECTURES, 1890.

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THE HOUSEHOLD.

HYMNS FOR THE HOLY DAYS.

ST. MICHAEL AND ALL ANGELS.

BY THE REV. J. ANKETELL.

"Who is greatest in the kingdom of heaven?" —*St. Matthew xviii:1.*

Christ, of the holy angels light and splendor,
Maker and Guardian of the starry frame,
Humbly our hymns of thankful praise we render
To Thy blest Name!

Round Thy eternal throne the angels singing
Praise Father, Son, and Spirit, Three in One;
Heaven with their harps and song is ever ringing,
While ages run.

Angels, archangels, thrones, dominions, glory,
In Thy glad service all their strength employ:
As the bright morning stars creation's story
Told in their joy.

While with true zeal they do Thy will in heaven,
Grant us their aid to succor and defend;
Let their great strength and love to us be given,
Till earth shall end.

When on the bed of pain or death we languish,
Grant, that as once in dark Gethsemane,
They may console and soothe our mortal anguish,
Pointing to Thee!

Not to their names, but unto Thee we render
Homage, blest Maker of the starry frame!
They are but servants, Thou, heaven's light and splendor,
Ever the same.

ONE Sunday morning, Washington Irving asked his pastor why they could not have the *Gloria in Excelsis* sung every Sunday. The pastor, expressing his willingness, asked: "Do you like it?" "Like it? Like it?" replied Irving, "above all things! Why, it contains the sum and substance of our Faith;and I never hear it without feeling better, and without my heart being lifted up."

A WORTHY Scotch couple, when asked how their son had broken down so early in life, gave the following explanation: "When we began life together, we worked hard, and lived upon porridge and such like, gradually adding to our comforts as our means improved, until we were able at length to dine off a bit of roast meat and sometimes a boiled chuckie (or fowl); but as for Jock, our son, he began where we had left off—*he began wi' the chuckie first.*" The same illustration will apply to higher conditions of life than that of this humble pair.

IN the courts of Venice, when a prisoner is about to be condemned to death, a tall and ghostly-looking individual, dressed in a long black gown, walks majestically to the centre of the court-room, bows solemnly to the judges, and in a cavernous voice pronounces the words: "Remember the Baker!" Then he bows again and stalks away. Just 300 years ago a baker was executed in Venice for a crime of which he was not guilty. When his innocence was established, the judge who condemned him gave a sum of money to the city, the interest on which was to be devoted to the setting up and perpetual burning of a lamp, known as the "lamp of expiation," in the Palace of the Doges.

MISS FAWCETT, the lady Senior Wrangler of Cambridge, on whom honors are heaped for her triumphant scholarship, worked at her ordinary pace in the competition where she was so brilliantly successful, ate, walked, and slept as usual, did not feel in the least nervous, nor owned to any fatigue when sending in her papers. Asked by a friend if she did not wish the examination over, she cheerfully replied: "No; I do not want to have three weeks taken out of my life." Miss Fawcett is the quietest of girls, with a perfect hatred of all formality and show. On the day when the list was to be announced, she did wake early with excitement, and read *Mansfield Park* in bed to calm her mind. It is a gratifying fact that Miss Fawcett's studies have not injured her bloom or her health.

HOW PATTY EARNED HER SALT.

"She don't even earn her own salt," Patty had heard her mother say that morning in an impatient tone. "If she were only a boy, now, she might run on errands or do something to get a little money, and goodness knows we need every cent we can get, with the interest-money to be paid, and land knows what else!"

"Tut, tut, child!" had replied the good old Quaker grandmother; "thee must remember, Sophia, that the little one's but a mere chick yet, and can only pick up the bits which the mother-hen scratches for." And Mrs. Drake, without saying more, had gone about her work, all unconscious that her words had been heard by the little girl beneath the window.

Poor Patty! How those words kept repeating themselves in her ears. Was it true that she did not earn her salt?—and she was so fond of salt. Her father often laughingly remarked that Patty would probably want to salt her coffee when she grew to be a woman.

How she wished that she was a boy! Then, as her mother had said, she might earn some money by doing errands. Only the day before, the boy who came to deliver the groceries had told Patty's mother that old Miss Hunter wanted a boy to run on errands for her, "but," he had added, "she's so awfully stingy with her money that none of the boys will go near her."

Perhaps though, thought Patty, she would be willing to give salt for pay. And couldn't she run on errands just as well as any boy? Her feet were good and strong, and didn't she walk three-quarters of a mile each day to school and back?

Patty resolved, in spite of all the stories she had heard about the stingy old lady, that she would go and ask Miss Hunter to let her do the errands for her, although her little heart beat like a trip-hammer at the very thought of so bold an undertaking.

Miss Hunter lived in an old-fashioned mansion, only a short distance from the unpretentious farm-house of the Drakes. Her brother had been a much-respected squire in the quiet town, and was supposed to have been wealthy; but when he died, leaving his place to his only sister, Miss Hunter had immediately dismissed two of the servants, retaining only one old man, who was lame and very deaf, to do the chores, while she occupied one room, and seemed determined to have nothing to do with any one.

The only time she was to be seen on the street was on Sundays, when she drove to church in the queer old chaise behind a dismal-looking horse, which had won for itself the title of "Old Calamity." She never went to the stores herself, and if a peddler were so bold as to call at her door, he was ordered away at once with the remark: "Don't come near me with your trash—I can't afford it!"

Patty had seen her in church sitting always in the same position, never moving a muscle of her face until the sermon was over, when she would take her spectacles off, put them into their case, and walk out in a slow, dignified manner, speaking to no one, and looking neither to the right nor the left.

Such was the woman Patty had determined to apply to. Was it any wonder her heart failed her? As often as she felt like giving up her enterprise, her mother's words, "She don't even earn her salt," would ring in her ears, giving her fresh determination.

Accordingly, the next day, on her way home from school, Patty walked bravely up the weed-grown path and knocked on the front door with the great brass knocker which represented a lion holding a ring in his mouth. If the lion's head had been a live one Patty would scarcely have stood more in fear of it.

It seemed to her hours before she heard any sound, and not daring to knock again, she had made up her mind that she would give up the attempt and go home, when she heard a scraping sound as of a huge bolt being slid, and the door was opened a very little.

"No, we don't want anything to-day," exclaimed a squeaky voice, "we've got all the pins and needles we want and"—

"If you please, ma'am, I don't want to sell anything," answered Patty, breaking in on the old lady's speech, fearful lest the door would be closed before she could make known her errand. "I'm Patty Drake, that lives in the house just a little way down the road, and I've come to ask you"—

"You needn't come here begging," began the old lady, in a sharp tone of voice. "We have enough to do to take care of ourselves without"—

"But, if you please, ma'am, I don't want to beg for anything either," again broke in Patty, "only I heard the other day that you wanted a boy to do errands for you, and so I thought —that—maybe—perhaps I could do them for you."

"But you are not a boy," answered the old lady, opening the door a little wider.

"No'm; but I can walk just as well as a boy, and teacher says I've got a good mem'ry, and you'd only have to pay me in—in salt," replied Patty.

"Pay you in salt, child! what do you mean?" exclaimed the old lady, opening the door still wider to get a view of her visitor.

"Why, you see, ma'am, mother said yesterday that I didn't even earn my salt, and I do like it so much, and I thought maybe you would let me do your errands for you and pay me in salt; and you could hang out a towel from the window whenever you wanted me, just as mother does when she wants the butcher to stop, and I could do all the errands you want done, before and after school," answered up the little girl almost in one breath, anxious to cover all objectionable points.

"Well! well! I never!" ejaculated Miss Hunter. "How old are you, pray?"

"If you please, ma'am, I'm nine years old, going on ten."

"And do you think you could keep your own counsel, child?"

"If you please, what is it to keep your own counsel?" asked Patty.

"Why, it means that you mustn't tell people all that you see and hear in other folks' houses."

"Oh! I never would do that," exclaimed Patty. "Mother don't allow me to tell what I hear folks say, 'cause she says it's telling tales out of school, and I'm sure if you would only let me do your errands for you I would never, never tell anybody what I heard."

"Umph!" muttered Miss Hunter, "your mother is more sensible than most people, and I guess," she continued, half musing, "that this little girl is just the one I want—she's big enough to do small errands and Jake can do all the large ones—which isn't many—and," turning to Patty, "so you would be willing to take pay in salt, would you?"

"Oh! yes'm, indeed I would," she cried. "Will you—oh! will you let me, though?" and her eyes fairly danced at the prospect.

"Well, if your mother is willing, and you will be sure to do your work in good shape, and you will have to watch sharp for the cloth which I hang out when I want you. Mind, it won't do for you to be off playing somewhere every time I want you, and you know above all you are to keep your own counsel. Can you do an errand for me this afternoon?"

"I suppose," faltered Patty, "I ought to ask mother first; but I know she will let me, and I will be right back," and suiting the action of her words she sped away as fast as her feet could carry her.

Her mother was not at home; but in answer to Patty's breathless request that she might go and do something for Miss Hunter, the dear old grandmother, half-dozing in her chair, said yes, and Patty scampered back, scarcely able to contain herself, and thinking all the time how pleased her mother would be when she should hear that her little girl was actually "earning her own salt."

Miss Hunter answered her knock and handing her a covered basket, told her to take it to old Mrs. Brown, a poor, lame widow living at the end of a short cross-road which ran between Patty's home and Miss Hunter's. "But mind," she added, "you're not to say anything about it to anybody," and Patty assented, carrying the basket as she was bidden.

It did not take her long to do her errand, and then as Miss Hunter said there was nothing else to do that day, she hurried home, eager to tell her mother the good news.

But she was doomed to disappointment. Her mother was indignant and declared that Patty should not be allowed to do any such thing. "The idea!" she exclaimed: "Pay you in salt, indeed! No, she shan't, not if I know it."

But here the grandmother interposed. "And why not let the child do as she wishes, Sophia? Did not thee say but yesterday that Patty was good for naught at home, and if she does as the old lady desires she will not be doing mischief, and it surely can do no harm, and who knows," she added, "but the little one's innocent ways may have a good effect on the old woman?" And at length Mrs. Drake yielded, as she

always did sooner or later, to her mother's calm reasoning.

So Patty entered regularly upon her duties as errand boy. To be sure she did not have very much to do for the old lady, but then she was doing something and was no longer a useless being.

A time wore on there grew up a strange attachment between the old lady and Patty, and after awhile it became quite an ordinary affair for Patty to stop at Miss Hunter's on her way from school, even when the cloth was not hanging from the window, showing that there was an errand to be done. She delighted to step in and wash the dishes on a Saturday and to help Miss Hunter dust the rooms on sweeping day.

People wondered much at it, but Patty, true to her word, "kept her own counsel," and did not tell what she often longed to have others know. Oh! she did want so much sometimes to tell people that what they took for miserly actions was only self-denying for the sake of others.

For Patty could have told of many a basket of needed things that went into the little cottage at the end of the lane. Many a time she had carried jellies and dainty dishes to the houses of sick, poor people, but always with instructions that the receiver must tell no one whence they came; Miss Hunter told Patty confidentially that if town people knew about it they would send every beggar that came along to her, and she despised beggars. Strange as it may seem, for once village gossip was baffled; those who received favors from the old lady respected her whims and "kept their own counsel." True, some wag in the village jocosely remarked "that the old miser," pointing to Miss Hunter's house, "had grown so greedy that she sent a basket to collect the rent from some of her tenants," but no one knew the real facts in the case.

Patty might have told, too, about the weekly letter which she carried to the post-office, containing money to pay the board of an old feeble-minded uncle in a distant private hospital, simply because this same uncle had taken care of Miss Hunter when she was a little girl, and she had resolved that as long as she lived he should not want for a single comfort. This had been her principal reason for the economy of the fortune left to her by the Squire, which was far from being as large as people supposed.

Misjudged by others, the old lady kept on in her way, taking great comfort in her new-found friend, for such Patty proved to be, while Patty, on her part, began to love the one who denied herself luxuries for the sake of others.

The summer wore away and winter came on, cold and severe. Patty's father met with several losses in succession. First, the barn was burned, then his best two cows died of a prevalent disease, and things began to look unusually discouraging. The interest on the mortgage would also soon be due again.

Mrs. Drake complained bitterly of their "poor luck," and Patty, young as she was, shared the feeling of gloom that hung over them, for they feared that they should be obliged to part with their house.

One morning as Patty was starting for school, her father called her to him. "Are you going to stop at Miss Hunter's?" he asked.

"No, sir, but I'd just as soon—I shall have time enough."

"Well, I wish you would take this letter to her," and he added, "you might stop on your way home for an answer."

Patty took the letter and carried it as she was bidden, wondering much what it could be about, for her father did not often write a letter. What could he be writing to Miss Hunter for? Was it something about her?

All day long her mind kept reverting to the letter, and she could hardly wait for school to be dismissed, so anxious was she to see Miss Hunter, in hopes that she might find out something about it.

When Miss Hunter opened the letter Patty left that morning, and read it, she found a very few simple words stating that the writer, George Drake, having met with severe losses, would be unable to pay the interest on the mortgage which was held by her, and asking for time in which to obtain the necessary money.

Although the day seemed very long to Patty, school at length came to a close, and she hastened as fast as possible to the old lady's house.

Miss Hunter answered her knock and invited her to come in, and as it was very cold, insisted that Patty should sit down by the fire and warm herself. For a little while they sat in silence, then the old lady said:

"Patty, do you remember the day you came and asked me to let you do my errands?"

"Yes'm."

"Have you forgotten what you told me you wanted for pay?"

"No'm."

"Why haven't you ever asked me for your pay?"

"Because I thought you would give it to me when you wanted to."

"Well, I've been thinking to-day," replied the old lady, "that it is about time you received some of your wages. You have been a good girl, and have earned your salt well." So saying, she handed Patty a tin pail which she said was full of salt.

"Be careful not to spill any, and be sure you bring back the pail, as I can't spare it long," she admonished.

"Thank you ever so much," exclaimed Patty, thinking how pleased her mother would be when she should show her that she had really earned something.

"Oh," suddenly remembering her errand, "I was to call for an answer to the letter I left this morning."

"Never mind the answer to-night," replied Miss Hunter.

It seemed to Patty that the old lady had a beautiful expression on her face that she had never seen before, as she bade her good night.

She hurried home with her pail of salt, feeling very happy at the thought that it was all her own. But Mrs. Drake shared no such feeling; her indignation began as usual to rise, and it was an effort for her to control herself and keep from saying harsh things which would have spoiled all of Patty's pleasure. What was a little pailful of salt compared with what Patty had done! and the tears sprang to her eyes. "And she even wants you to bring back the pail, does she? the sting"—but a look from Patty made her pause. "Well, no matter; I'll empty it right away and you can carry the pail back tomorrow morning. We are almost out of salt anyway—that's one comfort."

So saying, she carried the salt into the pantry.

In a moment they heard her utter an exclamation of surprise. "Mother! Patty!" she called, "come here quick!"

They hurried into the pantry to see what could be the matter, and Mr. Drake, who was just bringing in the milk, joined them.

On the table was a pan into which Mrs. Drake had poured the salt. But what was that glittering here and there in the pan? Gold; yes, gold coins—eagles, half-eagles, a number of smaller coins, all bright and shining as though happy at the thought of the good they might do. And in an envelope was a gift of the mortgage on the house, presented to Patty Drake, from her friend Adeline Hunter, with these words: "You have earned your salt."—*Walter Lincoln Colby, in Wide Awake.*

HOW TO KILL A PARISH.

Absent yourself from morning service; it takes a very dull and careless minister to stand up against empty pews.

Stay at home whenever it rains on Sunday, or is too hot or too cold.

Never let the rector know if he has ever done you any good.

Take a class in the Sunday school and be in your place about three Sunday in five, and late the other two.

Attend no Church gatherings if you have the opportunity of going anywhere else.

If a stranger be near you in church, never hand him a Prayer Book or hymnal.

Never speak to any one whom you see there Sunday after Sunday unless you have been regularly introduced.

If you are ill, do not send word to the rector, but let him find it out for himself. He will then probably call by the time you are well enough to go out and spend the day. In the meantime, take every occasion to tell other Church people that you fear the rector is not much of a pastor; that he does not seem to know who are sick; that he has not been to see you for weeks, and all the time you have been so miserable.

If times are hard, at once diminish or withdraw your subscription for fear, lest when you have paid for your cigars, ribbons, jewelry, etc., you may have nothing left for your holiday.

Always grumble at the sermon, and fear that you cannot stand the draughts much longer.

Above all, go to sectarian places of worship whenever you get the chance. —*The Church News, Sioux Falls.*

OPINIONS OF THE PRESS.

The Young Lutheran.

NOT AN IMPROVEMENT.—The old school readers used to begin with such sentences as: "The fear of the Lord is the beginning of wisdom," or "Thou shalt not steal." Now they begin with pictures of pigs or something of the kind, and such sentences as "This is a hog, and a hog has bristles." We can't see that the new are any improvement over the old. Indeed, they really, in this regard, seem to be as far behind them, as pigs, in importance, are below human beings. Infinitely better that the immortal should learn to know something of the will of his Lord, than that he should be taught all about the animal creation.

The Examiner. (Baptist).

CHURCH AND SUNDAY SCHOOL.—A fundamental propriety relating to the Sunday school is that it should not be the children's church. We lately heard an intelligent and devout member of one of our city churches say: "No children come to our services any more. They go to the Sunday school, but we don't see whole families together at church." There is no question that a tendency in this direction exists. It has been often recognized and deprecated. Protests against it have become commonplaces. But the evil is real and serious. Nothing can make up to children for the loss of the church-going habit and the formative, educating influences of regular attendance at public worship. A great many of the wisest and best people do not hesitate to declare their conviction that if in any case or for any reason, there must be a choice between church and Sunday school, the school had better be given up, and not the church.

The Churchman.

PERILS OF THE COMMON SCHOOL.—The original theory of the public school is that a free State based on popular sovereignty has need of voters qualified to use the suffrage intelligently. To that end the old-time public schools undertook only to teach children "the three R's"; when a boy could read, write, and cipher, he was supposed to be qualified for citizenship, and the public school graduated him. If he wanted any more education he got it himself. The public school had furnished him the means of doing so, and the boys who had the brains and the grit went to college at their own expense, while the duller ones turned their attention to other pursuits. It was a system that furnished the country with many trained intellects and few wise idiots. The paternal theory of Government had not then been introduced into American politics, and the eleemosynary theory, that the State must furnish whatever the citizen lacked, had not been whispered on this side of the water. Apart from the impossibility of educating all minds up to the same standard, there is no more reason why the State should furnish a liberal education to all its citizens than that it should furnish "forty acres and a mule," or guarantee every man a minimum income. The drill and discipline necessary to make good readers, fair writers, accurate spellers, and quick accountants, is sufficient to "draw out" the powers of the young mind, and as the powers of many young minds end at or near that limit, and some even seem to stop short of it, the old system really sought the greatest good of the greatest number, while it satisfied the actual requirements of the State. The marvellous development of science during the last generation, and the vast tracts of knowledge open for settlement, demand no doubt a wide range of school studies only to qualify a youth to read a newspaper understandingly.

Out of Sorts

Is a feeling peculiar to persons of dyspeptic tendency, or it may be caused by change of climate, season or life. The stomach is out of order, the head aches or does not feel right, appetite is capricious, the nerves seem overworked, the mind is confused and irritable. This condition finds an excellent corrective in Hood's Sarsaparilla, which, by its regulating and toning powers, soon restores harmony to the system, and gives that strength of mind, nerves, and body, which makes one feel perfectly well. N. B. Be sure to get

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HOW TO WASH SUMMER DRESSES.

BY EMMA M. HOOPER.

By special request we re-publish the following from our issue of Aug. 10, 1889:

To prevent colors running, wash them in water containing a teaspoonful of salt to a quart of water. Pink and green cottons are "set" with a large cup of vinegar dissolved in a gallon of cold water through which they are to be rinsed. When washing delicate colors soften the water with a teaspoonful of powdered borax to each gallon; then boil bran in it, strain and use cold for washing.

An infusion of bran is excellent for brown linen, and an infusion of hay will preserve the color of buff linen. A tablespoonful of black pepper in the first water will keep the color of gray linen, which is apt to spot. Black and navy blue lawns, percales, etc., are best washed in potato water, and rinsed in cold blue water.

To prepare the potato water, wash and peel two potatoes, then grate them into tepid soft water, into which drop a teaspoonful of ammonia. Starch will not be needed, as the potatoes are starchy, and the garments should be dried quickly and ironed on the wrong side. Hang colored cottons in the shade. The sun will fade pink sooner than fifty washings. Remove all stains before washing the clothes. Ammonia will remove stains of the oil used on sewing machines. Sour milk, salts of lemon or oxalic acid removes iron rust from white goods. Sweet milk or oxalic acid will erase ink stains from white fabrics. Fruit stains on linen are best treated with a weak solution of chloride of lime, muriatic acid, or lemon juice. Use all of these remedies quickly or they will eat into the cloth, and rinse in clear cold water.

Children's blue flannel suits are nicely washed in bran and water without any soap, using a handful of salt to "set" the color. If there are any grease spots, first remove them with benzine or ammonia. Wash and rinse any flannel in water of the same temperature. Do the work quickly as possible, and dry in the shade if it is a warm day. Never hang flannels out in the air if it is cold enough to freeze. Wash white flannel dresses in a cool lather made of white soap, wring out and wrap up in a cloth to dry. Iron on the wrong side with a cool iron. Javelle water will take out grass stains and mildew from white goods, The white India silk blouses, sashes, and dressing sacques worn may be washed in a lukewarm lather of white soap, rinsed in tepid water, gently clapped between the hands until dry, and ironed with a warm iron, having a white cloth between the material and iron. Put a little alum and salt in each of the waters.

Coffee stains are treated with a little glycerine and then warm water. Put a cup of clear, strong tea in the water in which bronze or dark green cottons are to be washed. Molasses rubbed on grass stains removes them quickly. Sometimes tea leaves an unsightly stain on white linen or cotton fabrics. Take a teaspoonful of chloride of lime, and stir into a teacupful of hot water. When cold, and the sediment settled at the bottom, pour off the clear liquid, dip the stain in three or four times, immediately rinse in clear water. Wash sateen in lukewarm lather of white soap, using salt in this and the cold rinsing water, roll up lightly in a cloth after passing through very weak starch, and iron in two hours on the wrong side. Use very thin starch for all cotton dress goods, or none if they are put through potato water, and iron on the wrong side.

Iron embroidery on the wrong side over a thickly-folded blanket, and pull out all the scalloped edges as you move along. When a dress is trimmed with any pleatings they must be basted in position before washing or they will never iron straight. Iron on the wrong side, and if the garment is of delicate hue, lay a cloth between it and the iron. Risky colors should be washed separately. All black fabrics look better for having a tablespoonful of common ammonia to every gallon of water. All lawns and fine cottons, like mull, are best washed through potato water after the potatoes are grated and the liquid strained. India silk, foulard, and light weight woollens may be renovated through a cold lather of white castile soap, into which drop a spoonful of borax to each gallon. Soak the garment for three hours, then dip it up and down and rub gently through the hands; squeeze dry after rinsing in cold water and salt, and roll up in a clean cloth to dry.

Wash pongee silk in tepid water, in a lather of curd soap and a little salt; rinse well, hang out in a cool, shady place and then roll up in a clean sheet for at least twelve hours. Afterwards iron on the wrong side with a moderately warm iron. Ginghams should be washed out quickly, as they thicken up when left standing in water. French sateens and white flannel dresses are dry-cleaned beautifully at French dyers, but when far removed from such conveniences, they can go in the wash tub. The part cotton and all wool challies are washed according to the directions given for India silks, but the former variety shrinks amazingly, though it dry-cleans without any change. The dry-cleaning is really done with benzine, but in such a manner that only a professional cleaner can successfully accomplish what is called in the trade, *nettoyage a sec.* Never allow a hot iron to come next to any white woollen or silk garment, as it will yellow it.

If your dresses are trimmed with lace, remove it and clean separately. If you wish to stain it ecru, use diluted coffee for the second rinsing water. Never iron lace. Put it in a clean bowl and pour over it boiling water; when cool enough to handle, make a lather and gently dip the lace up and down; never rub it, but pass through the soapy hands until it looks clean. Then rinse in cold water, and in coffee if a tint is desired, squeeze dry, spread out on a sheet, pull out each scallop and pin it down, leaving it until perfectly dry.—*The Ladies' Home Journal.*

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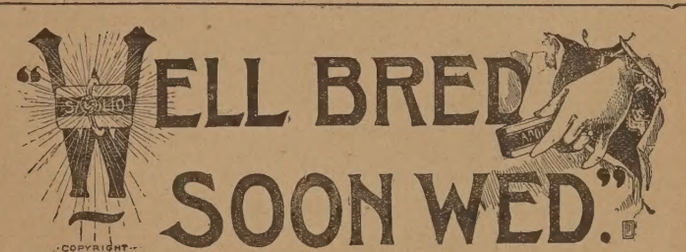

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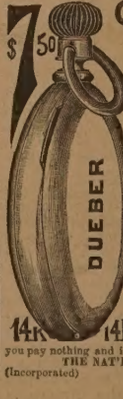

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